Indian Classics " Series No 3

VIDURA-NITI

(A Sanskrit—English Edition)

From Sri Mahabharatha

With A Foreword

By

DR. SIR C. P. RAMASWAMY AIYAR,

Vice-Chancellor,

Benares Hindu University



1955

Editor —

Vidyaratnam P. N. Menon, B.A, B L

Editor-in-Chief,

" Indian Classics ",

PALGHAT—Malabar.

PRINTED AT

THE SCHOLAR PRESS,

PALGHAT

AN APPRECIATION

:o:

VICE-PRESIDENT,
INDIA,
NEW DELHI,
14th February '55.

Dear Mr. Menon,

Thank you for your letter of the 7th instant along with a copy of Vidura-Niti.

I have now read the typewritten preface and the printed part of the Sanskrit text and English translation of Vidura-Niti. The translation has been done with care and the readers will certainly profit by a study of it.

With best wishes,

Yours sincerely,

S. Radhakrishnan.

FOREWORD

The idea of publishing the Prajagaraparva of Mahabharata with a translation is most useful.

The Preface has justly emphasised the crucial part played by the Epics of India in the formation of national traditions and character and the deep impression that they have made on the texture of Indian life. Over and over again in the Udyogaparva, the Santhiparva and the Anusasanaparva, the principles of equity and the dangers of indulgence in a lust for power as well as the perils encountered by the self-seeking and self-indulgent administrations have been described and re-iterated. Indeed, the risks attendant on ambitious, absolute and aggressive power have nowhere been set out with as much sincerity of conviction and wealth of illustration as in our Puranas and Ithihasas.

The author is to be congratulated on his attempt to popularise what is a handbook of universal morals for the benefit alike of the individual and of the State. The Prajagaraparva is epigrammatic in language but the difficulties of translation have been fairly

Nay, it has captivated the minds of nations far and wide, and has been translated into almost all prominent languages of the civilised world, the latest being in the Russian language. As remarked by the famous orientalist, the late Prof. Max Muller, in one of his letters to the late P. C. Roy, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer". We hope with the dawn of our political independence, the above remark will be more than amply justified as days pass, and in the present political atmosphere of the world, such works convey a great message to the entire human race for its lasting peace and prosperity.

This great work Mahabharata goes also by the name of Jaya (जयो नामेतिहासोऽयम्). In the view of the late Lokamanya Tilak, this is not only an Ithihasa or epic but a great Arshakavya too (आर्षं महाकाव्यम्). satisfying all the tests laid down for a Mahakavya as he has explained, taking his stand on the text found herein (त्वया च काव्यमित्युक्तं तस्मात् काव्यं भविष्यति).

The authorship of this *magnum opus* is attributed to Vedavyasa who goes also by other names as Badarayana, Krishnadwaipayana,

Parasarya and Satyavati suta. The expression Vyasa might denote a mere title as one who has arranged the Vedas instead of the real name of the author, vide: "विव्यास वेदान् यस्मात् स तस्माद्व्यास इति स्मृतः ॥" Further, in Devi Bhagawata it is said there have been 28 Vyasas and their names also are mentioned therein, one in every Dwapara Age of every cycle of years, and the last goes by the name of Krishnadwaipayana. Though last in the list, he is said to excel all as laid down in the Gita, 'द्वैपायनोऽस्मि व्यासानाम्'. To him are also attributed the eighteen Puranas and the Vedanta Brahma Sutra.

This voluminous work of Mahabharata is divided into eighteen cantos and is said to contain 1,00,000 slokas as laid down in the first chapter of 1st canto, "एकं शतसहस्रं च मयोक्तं वै निबोधत". In this respect there are diverse views. The published editions contain generally 84 to 94 thousand slokas only. Hence it is suggested that this number of one lakh includes the slokas of the supplement Harivamsa too. Whatever the truth might be, it is undoubtedly a voluminous magnificent epic, unrivalled in the world both as to size and excellence of its contents.

The central theme of this great epic is an internecine war between two branches of the

royal dynasty of Kurus in North West India, the sons of two brothers Pandu and Dhritarashtra. The latter being congenitally blind, the rightful heir to the throne on the premature death of the former was Yudhishtira, the eldest son of Pandu.

The treacherous machinations and the intrigues of the royal clique headed by Duryodhana, the eldest son of Dhritarashtra, Sakuni, Karna and others, coupled with the inordinate affection of Dhritarashtra towards his sons who could not see things justly though advised, brought matters to a climax with the inevitable declaration of war as the only solution. All the mighty warriors of the day were ranged on opposite sides, not excluding Sri Krishna, the Lord Incarnate, on the side of the Pandavas. The war lasted for eighteen days to the ultimate victory of the Pandavas and utter annihilation of the Kauravas and many a hero on each side. Around this central theme is woven many an episode touching on almost every aspect of human welfare. Of these, the most important are Vidura-Niti, the moral advice of Vidura to Dhritarashtra, the Bhagavad-Gita or the Lord's advice to Arjuna and Bhishma's parting advice to Yudhishtira on kingly duties.

V

VIDURA

From the epic Mahabharata we get a glimpse into the origin and character of this noble personage Vidura (literally, the wise). When Vichitraveerya, the king of the Lunar race died without any issue, leaving but the two royal widows, Ambika and Ambalika, his mother (Sathyavathi) and his subjects were deeply sunk in grief at the prospect of the extinction of the dynasty. As Bhishma, her step-son could not be persuaded to break his vow of eternal celibacy, she invoked the help of her own son, Krishnadwaipayana Vyasa to beget issue on the two widows of Vichitraveerya. Though not himself willing, he yielded reluctantly to the wishes of his mother and begot on Ambika the congenitally blind Dhritarashtra, and on Ambalika, the pale faced Pandu. Not satisfied with the birth of these two sons with defects, she persuaded Ambika to approach Vyasa to beget a fair issue. As she was too shy, she sent instead one of her fairest maid servants, dressed in her guise. The maid servant approached the sage with great reverence who, divining the cause of Ambika's shyness, simply touched the maid servant who became later conceived of a noble son, wise and intelligent, who was later known as Vidura.

In the epic it is further narrated that Vidura was the God of Death and Righteousness incarnate as a human being due to the curse of a sage. There was a brahmin sage named Mandavya who was passing his days in the forest in deep penance. Some thieves who had stolen properties in the city thought themselves secure if they repaired to the forest, and approaching the vicinity of the sage, concealed the stolen properties close by him. The police in pursuit of them came to the spot where the sage was and asked him about the whereabouts of the thieves. As he was then in a deep spiritual trance, he was complete silence to all the questions of the Police who however apprehended the thieves and arrested them and seized all the hidden properties from the vicinity. Mistaking the sage to be one of the accomplices in a false guise, they reported the matter to the king who ordered that all of them should be impaled to death. The king's order was duly complied with. Yet after some days, all were surprised to see the impaled sage alive. The news was reported to the king who with a great retinue arrived at the spot, liberated the sage from the stake and begged pardon for his indiscretion. As the stake had to be cut at the top to liberate the sage from it, he goes in Purana by the name of Aani

Mandavya (आणि माण्डव्य). In due course, the sage paid the debt of nature and facing the god of death asked him what sin he had committed to be thus suffering at the stake, to which the latter replied that he in his childhood had impaled small insects and flies at the pointed ends of small pieces of sticks. On hearing this, Mandavya replied that the sins committed in innocent childhood are, according to sastras, not punishable, and as the god of death had violated this cardinal principle of eternal moral law, he cursed him to be born as a human being and, thus passing a hundred years, to regain his lost position. In obedience to this he is said to have been born as a human being in the form of Vidura of Puranic fame.

Bhishma got both Dhritarashtra and Pandu decently married and endowed them with ample wealth and prosperity. Likewise he wanted Vidura too to be blessed. But Vidura was against all wealth and was from the very outset a fervent devotee of the Lord. Anyhow Bhishma succeeded in settling him to the life of a house-holder by getting him married to a maid-servant of the king Devaka of Mathura, of the name of Parasavi (पारशवी). He is said to have lived a happy married life, devoted to God, and finally cast off his mortal coil after a

sojourn of hundred years in this world in conformity with the curse of Mandavya.

Though divine in essence, he never exhibited that divinity in him but lived like an ordinary human being. He was ever devoted to virtue and righteousness, ever bent upon respectfully serving the elders like Vyasa. Bhishma, and others. He was very faithfully attached to Dhritarashtra, and the latter did never take to anything without consulting him. He was a real friend, philosopher and guide to Dhritarashtra who at times, on account of his inordinate affection for his son Duryodhana, played into his hands without consulting Vidura, to his great discomfiture and repentance. He was blunt in his advice and reproach, irrespective of personality, high or low. He was a great solace to the Pandavas in all their troubles who were all respect to him and who never failed to beseech him for his advice, nor did swerve from it any the slightest.

When Lord Krishna was not successful in his attempts for a compromise between the Pandavas and the Kouravas and war appeared to be the only solution, Vidura, not wishing to see the destruction of the Kouravas with his own eyes, resolved to leave the place and pass

his days in the company of the virtuous, in the recitation and meditation of the Lord's name and form, and in the performance of austerities like fasts and so forth. He visited several holy places, and finally while at Prabhas kshetra came to know of the results of the great Mahabbarata war. Subsequently on coming into contact with Uddhava, the great devotee of Krishna, he came to know in detail the results of the war, the late installation of Yudhishtira as king, his horse-sacrifice and the final departure of the Lord from the world with His parting advice to Uddhava Sorely hit with grief, at the Lord's departure he asked him to reveal to him the Lord's parting advice, and when the latter told him that the Lord had directed the sage Maitreya to impart to him that knowledge, he left the placc in search of the sage to Haridwar. After getting from him the key to spiritual knowledge and concluding that the propitiation of the Lord was the most essential thing he took leave of the sage and returned to Hastinapura, the capital. Accompanied by Dhritarahtra, his wife Gandhari, and Kunti, the mother of the Pandavas, he repaired to the forests in the Himalayas, and cast off his body in due course after performing rigorous penance, and assumed the form of the God of Death, Yama, as before.

VIDURA-NITI

Though Vidura figures in several contexts in Mahabharata, he is well known as the expounder of that moral science that goes by the name of Vidura Niti. On Sanjaya's return from Yudhishtira with the reply for Dhritarashtra's message that he should not resort to arms but retire to the forest doing penance, he scolded Dhritarashtra for his injustice and left him suddenly promising to divulge Yudhishtira's reply message the next day in the council hall. At this, Dhritarashtra passed a restless night in anxiety without a wink of sleep. In this situation he sent for Vidura, hoping to get some consolation from him in his perturbed state of mind. Thus begins Vidura's discourse which covers about eight chapters in the original Mahabharata. In the 1st chapter he diagnoses the situation and points out the cause of Dhritarashtra's anxiety and restlessness to his want of judgment in leaving the administration of the kingdom in the hands of worthless counsellors like Duryodhana, Soubala, Karna, Dussasana and others of that ilk (Slokas 1—20). He then expatiates on the characteristics of a learned and wise man (Slokas 21—37) and those of a fool (38—47) and continues in general what ought to be done and what ought not, in a series

from one to ten (48—109) and concludes, by generalisations from an episode about Sudhanvan, advising Dhritarashtra to give a rightful share of the kingdom to the Pandavas.

In the second chapter Vidura describes how the king should be well equipped with noble qualities, viz., control of the senses and control of speech. In the third chapter he illustrates by an episode of Virochana and Sudhanvan the superiority of good conduct, good behaviour and nobility of character. In the fcurth chapter narrating the discourse between the sage At eya and the Sadhyas, he stresses the importance of soft words, perseverance, the nature of noble families and of true friends, the importance of union and strict adherence to virtue. In the fifth chapter, after describing the seventeen types of persons engaged in vain efforts, he answers Dhriiarashtra's question why all people do not live up to the full alloted period of hundred years. He emphasises the importance of saving one's own soul at any cost and of fair treatment of one's dependents, describes the prime qualifications of a messenger and the nature of the five sorts of strength, and stresses the necessity for the avoidance of hatred towards the great and mighty.

In the sixth chapter beginning with the necessity of respect for elders, he describes the

power and the greatness of intelligence, and how one should deal with women, should take counsel of ministers and friends, how a king should administer the kingdom and whose counsel he should seek and whose, avoid.

In the seventh chapter though Dhritarashtra is seen to approve of all advice tendered by Vidura, he still persists in keeping his son Duryodhana with him, resigning himself to fate (यतो धर्मस्ततो जयः). Vidura advises him again to give up the company of his evil counsellors, to cherish love towards his kith and kin, to be reconciled to the Pandavas by giving them some share, not to give cause for any repentance later, to be patient and straightforward and even-hearted towards Pandavas and Kowravas. In the final chapter Vidura continues his advice extolling the merits of the virtuous, condemning the evils of hatred, pride etc.. that generally stand in the way of the acquisition of learning, narrating what ought to be welcomed in every household, pointing out that one should never go astray from the path of virtue, appealing to the evanescence of human glory and power and to the very transitoriness of this human life and all its attachments, and adverting to the necessity of a virtuous life freed from all passions with an eye to the merits of a life beyond. Dhritarashtra patiently listens to all

this advice and approves, yet confesses that in the presence of his son Duryodhana, his mind lapses back to its original state and he is not able to overcome it. Finally he finds peace in a solution of the situaticn as would be dictated by fate before which all manly effort and perseverance count for nothing. (दैवमेव बलं मन्ये पौरुषं हि निरर्थकम् ।).

Thus we see this short discourse of Vidura covers a wide field of individual and social life. In fact it is a mine of civil and moral wisdom. Though society, especially Hindu society, has undergone many changes with the march of centuries since its inception, the fundamentals remain the same even to this day. Vidura Niti is one of universal appeal without the bias of any sectarian outlook and will remain so for all time, since it is centered on the eternal fundamentals of duties and obligations, individual and social. What Bhagawat Gita is for enlightenment spiritual that is Vidura Niti for enlightenment temporal. Though clothed in simple language and style like the Gita, the ideas in several contexts are too deep as to baffle even learned scholars, so much so, it has given rise to several interpretations to several verses as could be seen from the notes within, based on about half a dozen commentaries of the original hitherto ransacked, the most

popular of which seems to be that of Nilakanta. No less indebted are we to that magnificent translation into English by the late P. C. Roy, C. I. E. published under the patronage of the late British Government of India and of several Ruling Chiefs of the day, the Government of France and several Oriental scholars in America, Germany and other countries of the west. Even such a work, par excellence as it is, has failed to do full justice to the original as regards some verses which are pointed out in this publication in their respective contexts. Further, we have made use of the vernacular translations also, such as, the Malayalam metrical version, verse by verse, of the original by that erudite scholar and poet, the late Kunhikuttan Thampuran of the Cranganore royal family, the Malayalam classical version of Sri Thunchath Ezhuthachan, the father of Malayalam language and a recent Malayalam edition of the Travancore Devaswam Board by Kavithilaka Rajaraja Varmaraja, and the Tamil prose version of the original by the late Mahamahopadhyaya Ramanujachariar of Kumbhakonam. In short, Vidura's voice is a message of India from the far remote past—a message of stern warning and significant advice to humanity at large, especially at the present day when the world finds itself between the horns

of a big dilemma of either preservation or utter annihilation of the human race and civilisation.

Before closing, we wish, as in duty bound, to express our deep debt of gratitude to all those lovers of our ancient culture who have been most gracious enough to respond to our appeal for patronage and encourage us with liberal donations. The integration of our Native States with India, though a master-stroke of political insight most vital to the political security of our country, has nevertheless been a death-blow to the royal patronage of our letters and arts on which the Ruling Chiefs have been ever most prompt and lavish. Though thus divested of ruling powers, it is indeed most gratifying that there are some at least of these Royal dynasties who are not divested of their interest in our sacred culture, and of their hereditary munificence to all causes promoting the same. Among them we offer our most grateful thanks to Their Highnesses, The Maharaja of Mysore, The Maharaja of Idar and The Yuvaraja of Kashmir for all encouragement graciously extended to us.

Though there are many Mutts in India, the guardians of our ancient teachings and sacred culture—and some of them richly endowed too–we are sorry there are yet a few among

them who are too obsessed with sectarian and linguistic prejudice even as regards a work like Vidura-Niti of universal appeal. Our respectful homage and grateful thanks are due to all those Heads of Mutts and their executive officers who are broadminded enough not to be tainted with any such prejudices and have encouraged us with liberal donations, especially the venerable Heads of Sri Sringeri Mutt, the ever-encouraging Head of Sri Kanchi Kamakoti Peedhom, the munificent Head of Sri Chitrapur Mutt, the encouraging Peedhathipati of Sri Dattatreya Mutt and the broadminded venerable Head of Sode Vadiraj Mutt. Nor should we fail to express our heart-felt thanks for the help rendered to us by those lovers of our ancient culture especially to Sri V. Seshasayee, the liberal-hearted industrialist of South India and to Sri R. B. Mallapur, the religious minded ardent disciple of Sri Chitrapur Mutt. Further we are extremely grateful to Dr. S. Radhakrishnan, Vice President, Government of India, and Dr. C. P. Ramaswamy Iyer, Vice-Chancellor, Benares Hindu University, two of the most eminent sons of India who have left their indelible impress on many a field of activity, for having spared some of their most precious time to go through the work and encourage us, and the latter by a short but

very instructive Foreword wherein the usefulness and importance of this publication, both for the individual and the state, especially at the present day, have been duly stressed. Our thanks are also due to the several foreign embassies in India who have readily responded on behalf of a cause that will strengthen the cultural link between ours and their great countries. In fine, we will be failing in our duty if we do not express herein our hearty thanks to the Management of The Scholar Press for their deep interest in our publications and prompt execution of the work.

Palghat, Malabar,
1—4—1955.

P. N. Menon,
Editor-in-Chief.

CORRIGENDA

Page.	Line.	Incorrect.	Correct.
1	3	उद्योगपर्वें	उद्योगपर्वणि
"	4	प्रजागरपर्वः	प्रजागरपर्व

॥ हरिः ओम् ॥

ॐ नमो भगवते वासुदेवाय ॥

श्री महाभारते उद्योगपर्वे अध्यायः ३३

॥ प्रजागरपर्व: ॥

(The Canto on Sleeplessness in Mahabharata.)

वैशम्पायन उवाच—Vaisampayana said:—

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।
विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम् ॥ १

The Lord of the earth, Dhritarashtra of great intellect, addressed the door-keeper in attendance, "I wish to see Vidura. Bring him here. Don't tarry."

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।
ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २

Despatched by Dhritarashtra, the messenger said to Vidura, "O ye of great wisdom! our Lord, the great king, wishes to see you".

Note: Kshattri means a son of a female slave as here. It also means a son of a Sudra woman by a Kshatriya husband.

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।
अब्रवीद् धृतराष्ट्राय द्वाःस्थं मां प्रतिवेदय ॥ ३

And Vidura, thus addressed, arriving at the palace spoke to the door-keeper in attendance, "Apprise me to Dhritarashtra".

द्वाःस्थ उवाच—The door-keeper said :—

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।
द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४

"O Lord of Kings! Here is Vidura come at thy behest. He wishes to see Your Majesty (lit. thy feet). Command me as to what he should do."

धृतराष्ट्र उवाच—Dhritarashtra ordered :—

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।
अहं हि विदुरस्यास्य नाकल्पा जातु दर्शने ॥ ५

"Usher in Vidura of great wisdom and foresight. I am never at all disinclined to receive this Vidura."

Note: "अकल्पो न, किंतु कल्पः समर्थ एव" I am not unable. I am ever ready (inclined).

द्वाःस्थ उवाच—The door-keeper said :—

प्रविशान्तःपुरं क्षत्तर्महाराजस्य धीमतः ।
न हि ते दर्शनेऽकल्पो जातु राजाऽब्रवीद्धि माम् ॥ ६

"Enter ye, O Kshatta! the inner apartment of the great king who is intelligent, for the king told me that he was not at all disinclined to see you.

Note: If the reading here is 'दर्शने कल्पो' the line means you need not stand on any etiquette to see him. (कल्प also means etiquette.)

वैशम्पायन उवाच—Vaisampayana continued :—

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।
अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७

Having then entered Dhritarashtra's royal chamber, Vidura addressed with folded hands the following words unto the king who was immersed in thoughts.

विदुरोऽहं महाप्राज्ञ संप्राप्तस्तव शासनात् ।
यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८

O ye of great wisdom! Vidura I am, arrived at your command. If there is anything to be done, here I am, command me.

धृतराष्ट्र उवाच—Dhritarashtra said :—

सञ्जयो विदुर प्राप्तो गर्हयित्वा च मां गतः ।
अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९

O Vidura! Sanjaya has come and after rebuking me he has left. Tomorrow he will deliver in the midst of the court the message from Ajatasatru (Yudhishtira).

Note: अजातशत्रु = An epithet of Yudhishtira (one to whom none is an enemy).

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।
तन्मे दहति गात्राणि तदकार्षीत् प्रजागरम् ॥ १०

I have not known today what the message of that hero of Kurus' (Yudhishtira's) is. Hence my limbs are burning and that has brought about sleeplessness.

जाग्रतो दह्यमानस्य श्रेयो यदनुपश्यसि ।
तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ ११

Tell us, O darling! what you consider best for one thus sleepless and burning. Thou art indeed well versed in the sastras or sacred works on virtue and worldly prosperity.

यतः प्राप्तः सञ्जयः पाण्डवेभ्यो
न मे यथावन्मनसः प्रशान्तिः ।
सर्वेन्द्रियाण्यप्रकृतिं गतानि
किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता ॥ १२

Ever since the arrival of Sanjaya from the Pandavas I have no real peace of mind. All my senses are upset. My sole thought now is verily what he will deliver.

तन्मे ब्रूहि विदुर त्वं यथाव-
न्मनीषितं सर्वमजातशत्रोः

यथा च नस्तात हितं भवेच्च
प्रजाश्च सर्वाः सुखिता भवेयुः ॥ १३

Therefore, O Vidura! tell me exactly what may be Yudhishtira's entire desire, so that, O darling! it may enure to our benefit (good) and the happiness of all subjects.

Note: Here Dhritarashtra tries to find consolation from a correct guess by Vidura of Yudhishtira's message before knowing it really. This sloka is said to be an interpolation and is missing in some editions of the original.

विदुर उवाच—Vidura said :—

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।
हृतस्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १४

Sleeplessness overtakes the weak set on by the strong, one bereft of the means of livelihood (e. g. as an artisan of his tools), the man deprived of his wealth, a lover (or a man of lust) and a thief (as he is ever biding his opportunity during night). (3)

Note: P. C. Roy takes हीनसाधनं to mean one who has failed to achieve success.

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।
कच्चिच्च परवित्तेषु गृद्ध्यन्न परितप्यसे ॥ १५

I hope, O King! you are not beset by any of these great evils (calamities) nor are you troubled coveting the wealth of others.

धृतराष्ट्र उवाच—Dhritarashtra said:—

श्रोतुमिच्छामि ते धर्म्यं परं नैश्रेयसं वचः ।
अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसम्मतः ॥ १६

I wish to hear thy words becoming or befitting virtue and conducive to great happiness. In this dynasty of royal sages, thou art alone highly esteemed by the wise.

विदुर उवाच—Vidura said:—

राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत् ।
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥ १७

विपरीततरश्च त्वं भागधेये न सम्मतः ।
अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥ १८

O Dhritarashtra! A king blessed with good qualities will become the Lord of the three worlds, and Yudhishtira whose welfare you are to look unto has been banished. You are quite the reverse of him. Righteous and versed in virtue as you are, you are not favoured of Fortune (to become the king) verily by the loss of your sight.

Note: Preshya means a dependent whose welfare has to be looked after by the master. प्रकर्षेण एषणीयः प्रेष्यः (one who is to be besought after). Another reading for प्रेषित is प्रोषित (living abroad). Dhritarashtra is विपरीततर for more than one reason. He has not the noble virtues of a great king, preyed upon as he is by his abnormal

love for his own children. He is blind both mentally and physically to think and see aright. अर्चिस् means light (here of the eye).

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात् ।
गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून् क्लेशांस्तितिक्षते ॥ १९

On account of his mildness, tenderness, righteousness, truthfulness, heroism and consideration for you as a Guru (elder or preceptor), he (Yudhishtira) is meekly putting up with the many a trouble (worry).

दुर्योधने सौबले च कर्णे दुश्शासने तथा ।
एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ २०

Entrusting sovereignty in the hands of Duryodhana, Soubala (Sakuni), Karna and likewise of Dussasana, how can you hope for happiness?

Note: Duryodhana is the eldest son of Dhritarashtra and Gandhari. Soubala is the maternal uncle of Duryodhana. Karna is born of Sun to Kunti before her marriage to Pandu and is thus the elder brother of Yudhishtira. He was a steadfast warrior on the side of Duryodhana. Dussasana is one of the hundred sons of Dhritarashtra. All these are evil-minded lacking in virtue.

They have no wisdom. Instead of openly saying that, Vidura proceeds to describe the qualities of a wise man (Pandit).

आत्मज्ञानं समारंभस्तितिक्षा धर्मनित्यता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २१

He is called verily a Pandita (wise man) whom, knowledge of self, exertion, forbearance and steadfastness in virtue do not drag away from the goals of life.

Note. Atmajnana is derived from Sastras, Samarambha is dependent on one's ability, Titiksha, on the spirit of renunciation and Dharmanityata on faith or attention

अर्थ here refers to the four goals of life viz. Dharma (virtue), Arttha (wealth), Kama (desire) and Moksha (salvation). पण्डित is one who is endowed with पण्डा or spiritual wisdom. पण्डा आत्मविषया बुद्धिः येषां ते पण्डिताः (Sankara Bhashyam – Gita).

एकस्माद् वृक्षाद्यज्ञपात्राणि राजन्
स्रुक् च द्रोणी पेठनीपीडने च ।
एतस्माद्राजन् ब्रुवतो मे निबोध
एकस्माद्वै जायतेऽसच्च सच्च ॥ २२

From the same one tree are produced sacrificial vessels, sacrificial ladle, boat, wooden basket and pestle. O king! understand from this what I say that verily from the same one stock are born both the bad and the good.

Note: The idea in this verse is indeed very beautiful but it seems inappropriate to the context which is devoted to the description of a Pandit. It will be more fitting if it comes after verse 20.

निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्दधान एतत् पण्डितलक्षणम् ॥ २३

Attachment to the laudable, rejection of the blameable, belief in God and to be imbued with faith (reverence), these are indeed the traits of a wise man (Pandit).

Note: A Nastika is one who denies the existence of God and other worlds like heaven etc 'Faith' here refers to the words of elders, preceptors and Scriptures.

क्रोधो हर्षश्च दर्पश्च ह्री स्तंभो मान्यमानिता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २४

He whom neither anger nor joy, neither pride nor bashfulness, neither obstinacy (rigidity) nor self-esteem, drags away from the high ends of life, is verily called a Pandit.

Note: स्तंभः may mean also stupefaction, elation etc.

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ २५

He, whose proposed action, policy or resolution others do not know of before hand, but know them only after they are done, is verily called a Pandit.

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ २६

He whose action is not impeded either by heat or cold, by fear or love, by prosperity or adversity, is forsooth called a Pandit.

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।
कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २७

He whose intellect though naturally unsteady is yet in conformity with virtue and worldly prosperity (the two ends of life) and who prefers (chooses) prosperity to pleasure, is indeed called a Pandit.

Note: कामात्—More than worldly pleasures, the wise man seeks after Dharma or virtue and what is conducive to his welfare here and merit hereafter. Seeking Moksha or salvation, the fruit of knowledge, giving up all Karmas, he becomes like King Janaka, one accomplished of all objects. संसारिणी प्रज्ञा may also mean worldly wisdom.

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २८

Those men are of the wisdom of Pandits who aspire to do as much as lies in their power, do act to the best of their ability and do not look down upon anything (as worthless or silly).

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात् ।
नासंपृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २९

That is the foremost characteristic of a wise man that he understands quickly, hears

patiently, and grasping at the main purport applies to it disinterestedly, and that he spends not his energy in other's affairs unasked.

Note: प्रज्ञानं means characteristic or trait. चिरंशृणोति =hears patiently and long that he might properly and firmly understand. विज्ञाय=after ascertaining properly.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु न च मुह्यन्ति नराः पण्डितबुद्धयः ॥ ३०

They that do not aspire after objects unattainable, nor wish to bewail over what is lost, nor are dismayed in adversities, they have the intellect of a man of wisdom.

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।
अवन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥ ३१

He who undertakes the task after due consideration, who (once begun) does not stop in the middle of his action, who never wastes his time and who has his mind under due control, he is indeed called a Pandit.

Note: निश्चित्य here refers to the considerations of proper time, one's own capacity, of the possibility of accomplishment and all the pros and cons regarding the final result. Once begun, every moment is precious to him. The word वश्यात्मा refers to his steadfastness, perseverance and disinterestedness. यस्तु पुनः वश्यात्मा अभ्यासवैराग्याभ्यां वश्यत्वमापादितः आत्मा मनः यस्य सः अयं वश्यात्मा (Gita—Sankara Bhashya 6, 36).

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।
हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ ३२

O Best of the Bharata dynasty! They are wise men who are devoted to noble deeds, who are engaged in actions conducive to prosperity and happiness, and who do not feel jealous of the welfare of others.

Note: भरतर्षभ—Literally means 'bull (ऋषभ) of the Bharata race.'

न हृष्यत्यात्मसम्माने नावमानेन तप्यते ।
गाङ्गोह्रद इवाक्षोभ्यो यस्स पण्डित उच्यते ॥ ३३

He is called a wise man who exults not in his honours nor feels distressed at disrespect, but remains imperturable like unto a deep pool in the Ganges.

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।
उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ ३४

The man who knows the cardinal truth about all beings, is aware of the course and effect of all actions and is well versed in the devices of all men, is called a Pandit.

Note: तत्व=the essential nature. योग=the method of action. उपाय=the means of action. The 'cardinal truth' refers here to the essential nature and ultimate reality of all. The word Yoga has reference to the pros and cons of all human actions. The word Upaya

is suggestive of the four expedients of winning over another viz. conciliation, gift, sowing dissension and punishment, or refers to the general working of the human mind to achieve the desired object.

प्रवृत्तवाक् चित्रकथ ऊहवान् प्रतिभानवान् ।
आशु ग्रन्थस्य वक्ता च यस्स पण्डित उच्यते ॥ ३५

He whose words are unimpeded (or who could speak boldly), who can discourse eloquently (or who can speak on diverse topics in a telling way), who can see the pros and cons of everything, who is endowed with a ready insight into every rising problem and who can quote texts quickly and interpret them, he is counted a Pandit.

Note: In Valmiki Ramayana Balakanda we find the expression "स्मृतिमान् प्रतिभानवान्". Here the commentator Tilaka explains the word प्रतिभानवान् as follows: "व्यवहारकाले श्रुतस्य वाश्रुतस्य चोदितार्थस्य शीघ्रं प्रतिभासः प्रतिभानं तद्वान्" (one whose flash of intellect could reveal the right meaning at the right time).

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।
असम्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥ ३६

He goes by the name of Pandit whose learning is in consonance with his intellect and whose intellect is in consonance with his learning, and who does not go astray from the well known established usages (or high moral laws).

Note: असम्भिन्नार्यमर्यादः is explained by Roy as "who never abstaineth from paying respect to those that are good ".

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव च ।
विचरत्यसमुन्नद्धो यस्स पण्डित उच्यते ॥ ३७

He is called a wise man who though possessed of a vast fortune and likewise of learning and power too, yet moves about un-elated.

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थांश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३८

He who has no learning, yet is conceited, who though poor, yet proud (or of inordinate desires), who wishes to achieve his objects (or wealth) by immoral means (or by remaining in-active), he is called a fool.

Note: Having described the nature of wise men, here begins the description about fools.

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।
मिथ्याचरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३९

He who after giving up his own affairs (or fortune) is interested in the affairs of others (or depends on others' fortune) and who, in the cause of friends, acts up falsely, he is indeed a fool.

Note: A man is said to act falsely towards a friend, when he assumes to take a seemingly fair interest in him outwardly but as a matter of fact he is insincere and only pretentious. This latter part is explained in another way too:—He who resorts to unfair and false means to serve a friend is really a fool.

अकामां कामयति यः कामयानां परित्यजेत् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ४०

He who loves a woman who has no reciprocal love or discards her who loves him, who bears hatred towards the mighty, is said to be possessed of a foolish soul. (43)

Another reading of this verse is:—

अकामान् कामयति यः कामयानान् परित्यजेत् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥

He who aspires for objects that should not be aspired for, forsakes those that can be fairly desired after, and who bears hatred against the mighty is of a foolish soul. (47)

It may be explained also thus:

One who loves others who have no love in return or who forsakes others who are really loving etc.

To explain: One should not desire to make another a friend, relation or a pupil if he has not a reciprocal desire, nor should he forsake one who is really desirous of such a connection.

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ४१

He who makes a friend of his foe, who hates and does harm to his friend and who takes to wicked deeds, is said to be of a foolish mind.

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।
चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ४२

He who causes to revolve within himself what he should do (always hesitating), suspects everywhere and continues long what could be done quickly is, O bull (best) of Bharata race! a fool.

Note: The word संसारयति may also be explained as 'extends' Some explain "to have their duties performed by servants and others", which does not appear to be quite sound.

श्राद्धं पितृभ्यो न ददाति दैवतानि नार्चति ।
सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ४३

He who does not offer oblations to the manes, nor worships his titular Deities, nor wins good-hearted friends, is said to be of foolish mind.

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ४४

That wretch of a man who enters a place uninvited, who talks too much without being asked and who confides in the untrustworthy, is of a foolish mind.

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।
यश्च क्रुद्ध्यत्यनीशानः स च मूढतमो नरः ॥ ४५

That man who is himself blameful, yet casts blame on others, gets angry at others over whom he is no master—he is the worst of fools.

Note: The idea of the first two lines corresponds to the English saying, "He who lives in glass house should not throw stones over others'."

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।
अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ४६

He who knows not his own strength (ability), yet desires to achieve the unattainable which is bereft of all virtue and pecuniary value without any exertion, is said to be a fool of silly intellect.

Note: Some read धर्मार्थपरिवर्जितः for धर्मार्थपरिवर्जितम् to mean 'one who is dissociated from both virtue and profit'. (Roy).

अशिष्यं शास्ति यो राजन् यश्च शिष्यं न शास्ति च ।
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ४७

O King! He who commands (or instructs) one who is not his pupil and he who does

not command (or instruct) one who is a pupil, and he who serves a miser,—he is called a man of foolish mind.

Note: The first part may also mean "he who punishes one not deserving of punishment, and who does not punish one deserving the same" शास् means to instruct, to command, to punish etc.

एकस्सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४८

Who is more cruel than he who takes sumptuous food himself and wears beautiful dress without sharing them with his dependents?

Note: Here वस्ते means "puts on" while वसति or वसते means "dwells".

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४९

One commits sins, while many reap the effects thereof. Those who share the effects are released of sins, while the doer alone remains tainted with it. (१०)

Note: This verse is explained in another way also. One commits sins but many reap the benefits thereof. In the long run those who have reaped the fruits of his sins are liberated, while the doer of it alone remains tainted with it. The first explanation seems to carry more sense.

एकं हन्यान्न वा हन्यादिषुर्मुक्तो धनुष्मता ।
बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद्राष्ट्रं सराजकम् ॥ ५०

An arrow discharged by an archer may or may not hit (kill) another, but the intelligence of an intelligent man when discharged (applied for a destructive purpose, may destroy a whole kingdom with the king.

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥ ५१

Discriminating the two by one, bring under control the three by four. Conquering the five, knowing the six, and giving up the seven, be happy.

Note: This and the following slokas describe the path of kings to happiness. By 'one' here is meant the intellect; by 'two' right and wrong; by 'three' friend, foe and the stronger (or neutral too); by 'four' conciliation, bribery, sowing dissension and punishment; by 'five', the five senses; by 'six' treaty, war, marching, maintaining the post against the enemy biding time, double-dealing and seeking asylum; by 'seven' woman, gambling, hunting, drinking, harshness of speech, severity of punishment and waste of wealth. To quote in Sanskrit सन्धिर्ना विग्रहो यानमासनं द्वैधमाश्रयः (the six as explained by Amara).

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।
महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ (the seven vices).

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविप्लवः ॥ ५२

Poison kills but one (who drinks it), and a weapon too but one (who is struck by it); whereas leakage of political (state). secrets destroys one's entire kingdom with the king and the subjects. ५२

Note: मन्त्रविस्रवः is another reading. Some explain the expression मन्त्रविप्लव as "wicked counsels" (P. C. Roy).

एकः स्वादु न भुञ्जीत एकश्चार्थान्न चिन्तयेत् ।
एको न गच्छेदध्वानं नैकस्सुप्तेषु जागृयात् ॥ ५३

Alone one should not taste the delicious (but should share it with others); alone one should not think about affairs (serious), (but should consult with others wise); alone one should not proceed on a journey (but should have companions too), nor alone one should keep awake in the midst of others sleeping.

एकमेवाद्वितीयं तद्यद्राजन्नावबुध्यसे ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ५४

O King! Thou dost not understand that there is only one ladder without a second to heaven, viz., Truth, like the boat for the ocean (to cross over).

Note. सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।
सत्यमेवाक्षया वेदाः सत्येनावाप्यते परम् ॥

Valmiki Ayodhyakanda, Chap. 14.

The one word Truth is Brahma. Dharma (morality) has its prop on Truth. Truth is verily the eternal Vedas. Through Truth one attains the final goal (Salvation).

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५५

There is only one defect in a man of patience. There is not a second and that is that people consider a man of patience as weak.

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।
क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं तथा ॥ ५६

That (patience) should not be taken to be a defect for him. For patience is a great power. Patience is verily a virtue to the weak and an ornament to the strong.

Note: To put up with another's insult or injury without any desire for retaliation is patience.

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ।
शान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः ॥ ५७

Patience wins over all in the world. What is there that cannot be attained by patience? What can the wicked do to one who wields in his hand the sword of patience?

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ।
अक्षमावान् परं दोषैरात्मानं चैव योजयेत् ॥ ५८

Fire fallen on a grassless plot is extinguished of itself. A man without patience brings unto himself many troubles.

Note: The word अतृणे may also be explained as meaning anything other than grass (e. g. water etc.).

एको धर्मो परं श्रेयः क्षमैका शान्तिरुत्तमा ।
विद्यैका परमा तृप्तिरहिंसैका सुखावहा ॥ ५९.

Righteousness is the one highest good. Patience is the one greatest peace. Knowledge is the one supreme contentment. Harmlessness is the one conducive to happiness.

Note: The first half is capable of another explanation too "Patience alone is the one virtue that conduces to the highest good. It is verily supreme peace as well." But the first explanation seems to be more appropriate consistently with the series of general maxims intended to be laid down in the sloka

द्वाविमौ ग्रसते भूमिस्सर्पो बिलशयानिव ।
राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम् ॥ ६०.

Like unto a serpent that devours creatures living in burrows, the earth devours these two, viz., a king who does not fight (when attacked) and a Brahmin who does not journey abroad. (२२)

Note: A Brahmin is enjoined to journey abroad either in search of preceptors to initiate him into the studies of Sastras or to visit holy shrines and waters.

द्वे कर्मणी नरः कुर्वन्नस्मिन् लोके विरोचते ।
अब्रुवन् परुषं किञ्चिदसतो नार्चयंस्तथा ॥ ६१

A man shines in this world by doing two things, viz., by not speaking harsh words and not worshipping the wicked. **विरोचते** means shines or becomes famous.

Note: Some explain the last foot as 'not requesting the wicked' with the reading "नार्थयंस्तथा" consistent with Kalidasa's words :—

"याञ्चा मोघा वरमधिगुणे नाधमे लब्धकामा"

द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ ।
स्त्रियः कामितकामिन्यो मूर्खाः पूजितपूजकाः ॥ ६२

O Tiger among men! (Most illustrious!) There are two who act on the opinion of others (without a will of their own), viz., women who fondly desire for what is desired by others, and fools who offer worship to those worshipped likewise.

Note: Women are generally prone to take a fancy for what is desired by others of their own sex. It is a common experience with woman that when she sees an object such as a new ornament or dress possessed of by another woman, she is naturally inclined to have one such for herself without any consideration as to

her means or its intrinsic value and utility or its adjustability to herself. Likewise if a fool sees another worshipped by others, he also readily imitates them with his offerings of fruit, flowers and other articles of worship. Some explain the word कामित to mean one loved by another of her own sex. Love is exclusive and jealous and a woman does not generally love another when she knows she is loved by another. She would not like her object of love to be shared by any one else. It would be more appropriate if कामित is taken to mean 'an object desired for' instead of 'one loved'.

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ ।
यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥ ६३

These are two sharp thorns that tend to wither the body, viz., the poor man who desires, and one, who is not a master, becoming angry.

Note: Like unto sharp thorns they give pain. The poor man feels sorry that he cannot have his desires fulfilled, for he is poor and has not the wherewithal. The man who feels angry at another overwhom he is no master, does so in vain, for he cannot punish him. The sorrow consequent upon their inability tends to emaciate their body. The latter half is capable of another explanation too as referring to an indigent lover and an angry dependent.

द्वावेव न विराजेते विपरीतेन कर्मणा ।
गृहस्थश्च निरारम्भः कार्यवांश्चैव भिक्षुकः ॥ ६४

These two will never shine on account of their incompatible acts, viz. a householder with-

out exertion and a religious mendicant with worldly affairs.

Note: A householder has to exert himself to maintain the household. He cannot remain inactive. A religious mendicant, especially of the class of Sanyasins, is enjoined by Sastras to renounce all worldly concerns. Hence the incompatibility referred to in the verse.

Some take the word भिक्षुक to mean 'beggar'. It is the renunciatory aspect that is implied in the idea which is expressible more by the meaning 'religious mendicant' than mere 'beggar'.

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः ।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥ ६५

These two men, O King, remain in the region above heaven, viz., a lord with patience and a poor man of munificence (bountifulness).

Note: Patience in a lord and bountifulness in a poor man are rare combinations. Hence their superiority resting on a level higher than heaven.

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।
अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥ ६६

These two are to be known as misapplications of wealth rightly acquired, viz , to give to the undeserving and not to give to the worthy.

द्वावंभसि निवेष्टव्यौ गले बद्ध्वा दृढं शिलाम् ।
धनवन्तमदातारं दरिद्रं चातपस्विनम् ॥ ६७

These two are to be immersed (drowned) in water with massive stone tied to their neck, viz , a rich man who does not give and a poor man who is not pious.

Note: A wealthy man is to consider himself as a trustee of the society and he should give as much as he can conveniently afford, to relieve the needy. A poor man should pray God for His grace to rid him of his misery.

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥ ६८

O Tiger among men! These two pierce the solar disc (and attain heaven), viz., an ascetic mastered (accomplished) in yoga and a warrior slain facing death in battle. (१९)

Note: A Sanyasin who has mastered yogic practice and a warrior dauntlessly facing death in the battlefield, both attain salvation, vide Gita—

"हत्वा वा प्राप्यसे स्वर्गं जित्वा वा भोक्ष्यसे महीम्"

त्रयो न्याया मनुष्याणां श्रूयते भरतर्षभ ।
कनीयान् मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ६९

Those versed in the Vedas, O illustrious scion of Bharata dynasty! have declared that men's policies are said to be three, viz., inferior, middling and superior.

Note: The four human means of achievment are साम (conciliation), दान (gift or bribery), भेद (disunion or

division) and दण्ड (punishment). Of these, war is inferior; disunion and bribery are the middling. Conciliation is the superior. Punishment is to be resorted to only when the three other means fail.

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।
नियोजयेद्यथावत्तांस्त्रिविधेष्वेव कर्मसु ॥ ७०

Men, O King, are of three sorts, good, bad and middling. These are indeed to be engaged respectively in the three sorts of work as befitting them.

Note: The good are to be engaged in good works and likewise others to works suited to them.

त्रय एवाधना राजन भार्या दासस्तथा सुतः ।
यत्ते समधिगच्छन्ति यस्यैते तस्य तद्धनम् ॥ ७१

O King, there are only three who cannot have wealth of their own, viz., wife, slave and son. Whatever they acquire becomes the property of those to whom they belong.

Note: With the gradual recognition and growth of individual freedom, this conception is slowly disappearing from society.

हरणं च परस्वानां परदाराभिमर्शनम् ।
सुहृदश्च परित्यागस्त्रयो दोषा क्षयावहाः ॥ ७२

To steal another's property, to commit outrage on another's wife, to give up a friend, these three tend to one's destruction (fall).

Note: Another reading for क्षयावहाः is भयावहाः which means "bring on fear". The former carries greater sense.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् । ७३

These three are the gates of hell and they destroy one's own self, viz., lust, anger and covetousness. Therefore one should give up these three.

वरप्रदानं राज्यं च पुत्रजन्म च भारत ।
शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैकं च तत्समम् ॥ ७४

Giving boon (to dependents), winning kingdom and birth of a son, these three together, O ye of Bharata dynasty!, are equal in merit to the one, viz., liberating a foe from trouble (calamity).

Note: When one gets possession of an enemy one is generally inclined to crush him, and when one's foe is in trouble one is generally joyful to see him in that plight Rare it is that one shows mercy or gives succour to one's foe in distress. Hence the last, the liberation of one's enemy from distress and giving protection to him, is considered equal in merit to the first three put together.

भक्तं च भजमानं च तवास्मीति वादिनम् ।
त्रीनेतान् शरणं प्राप्तान् विषमेऽपि न सन्त्यजेत् ॥ ७५

A past faithful attendant, a present follower and one who says 'I am thine', these three who seek protection, should never be forsaken even if exposed to danger.

Note: Some consider the three in the category to be (1) a follower (भक्त), (2) a seeker of protection and lastly (शरणं प्राप्तान्) those come to your house. Here the 1st two appear in singular and the last in plural (प्राप्तान्) and taking शरण (support) to mean a house. But in the first explanation there is uniformity, all the three भक्तं भजमानं and वादिनं being in singular and explaining शरण in the ordinary sense of 'refuge.'

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैस्सह मन्त्रं न कुर्या-
न्न दीर्घसूत्रैरलसैश्चारणैश्च ॥ ७६

The wise declare that a king, though highly mighty, should avoid these four, viz , he should not take counsel of men of little wisdom, nor of the dilatory, of the indolent nor of the flattering bards.

Note: One who proceeds slowly and delays action that should be done at the proper time is called a दीर्घसूत्र. Some take चारणैः as two च+अरणैः (those who are averse to fight, addicted to gambling etc).

चत्वारि ते तात गृहे वसन्तु
श्रियाभिजुष्टस्य गृहस्थधर्मे ।

वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो भगिनी चानपत्या ॥ ७७

Blessed with prosperity and steadfast in the duties of a house-holder, let these four, O sire, abide in thy house, viz, aged agnate relation, the high-born sunk in distress, poor friend and issueless sister.

Note: The above four classes of persons are to be kept and maintained in one's house by a house-holder of means, for they serve very useful purposes, viz. the aged impart instructions as to family virtue, the high-born instruct children on due customs and proper etiquette, the friend speaks what is beneficial and the sister guards the wealth.

चत्वार्याह महाराज साद्यस्कानि बृहस्पतिः ।
पृच्छते त्रिदशेन्द्राय तानीमानी निबोध मे ॥ ७८

O mighty king! Brihaspathi (the preceptor of the celestials) has declared unto the lord of the gods who asked him the four of instantaneous result. Be pleased to hear them from me.

Note: That which bears fruit at once without delay is साद्यस्क (सद्य=means at once).

देवतानां च संकल्पमनुभावं च धीमताम् ।
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥ ७९

The resolve of the celestials, the power or greatness of the intelligent (wise), the humility

of the learned and destruction of the sinful, all take effect at once.

Note: Gods can do and undo things as they resolve. Creation of the world, its sustainment and destruction are brought about by the mere will of the Supreme. The God Brahma created Sanaka and others by his mere will. The intelligent and wise like Agastya and others are said to wield supernatural powers. The former is said to have drunk the ocean. The humility of the learned with the consequent blessings of their preceptors leads them to success. Those that commit crimes and sinful deeds meet with their end without delay like Bali and Ravana.

Some explain: Solemn faith in meditation of God brings on the fulfilment of one's desires, sincere devotion or love towards the intelligent helps to solve one's difficulties. Humility towards the learned wins respect in the world and giving up all sinful deeds conduces to purity of mind. These four are said to save one from all anxieties and worries How far the force of साद्यस्कानि in the previous sloka is brought out in this explanation is open to doubt.

चत्वारि कर्माण्यभयङ्कराणि भयं प्रयच्छन्त्ययथाकृतानि ।
मानाग्निहोत्रं उत मानमौनं मानेनाधीतमुत मानयज्ञः ॥ ८०

Due performance of these four which conduce to one's safety, leads to calamity if done improperly, viz., Agnihotra sacrifice, silence, study, and sacrifices in general, performed in a spirit of self-conceit.

Note: Agnihotra is a kind of sacrifice wherein fire is consecrated and maintained. मौन refers to the vow of silence performed with due consideration. One should study with due attention and all sacrifices are to be performed with great reverence. But none of these should be resorted to with a spirit of self-conceitedness.

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।
पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥ ८१

O illustrious scion of Bharatha dynasty! these five fires are to be worshipped by every man at any cost, viz., father, mother, fire, one's soul and preceptor. (37)

Note: Like fire, one's father and others have an intrinsic power or greatness worthy of worship.

पञ्चैव पूजयंल्लोके यशः प्राप्नोति केवलम् ।
देवान् पितॄन् मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥ ८२

One attains unalloyed fame in the world verily by rendering service to these five, viz., gods, manes, men, Sanyasins and guests.

Note: The Pitri's (manes) referred to here includes the Rishis who are the progenitors of Gotras (families); the word 'men' denotes father, mother, preceptor and the elders; the word Bhikshu may be taken to mean a mendicant also.

पञ्च त्वाऽनुगमिष्यन्ति यत्र यत्र गमिष्यसि ।
मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ८३

Wherever thou wilt go, these five will follow thee, viz., friends, foes, the indifferent, those who are to be maintained (like preceptors) and dependents.

Note: A मध्यस्थ is one who is neither a foe nor a friend. Friends will accompany on account of their friendship, foes, on account of enmity looking for an opportunity to do harm, the indifferent to make enquiries of welfare and the dependents to render service.

पञ्चेन्द्रियस्य मर्त्यस्य छिद्रं चेदेकमिन्द्रियम् ।
ततोऽस्य स्रवति प्रज्ञा दृतेः पात्रादिवोदकम् ॥ ८४

Of the five senses of a man, if one becomes defective (lit. having a hole in it), then from that sense flows out his intelligence, like unto water running out from a leathern bag (vessel).

षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्री भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ८५

Six evils are to be discarded by a person who longs after prosperity in this world, viz., sleep, drowsiness, fear, anger, laziness and procrastination.

षडिमान् पुरुषो जह्यात् भिन्नां नावमिवार्णवे ।
अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥ ८६

अरक्षितारं राजानं भार्यां चाप्रियवादिनीम् ।
ग्रामकामं च गोपालं वनकामं च नापितम् ॥ ८७

These six are to be abandoned by a man like a broken vessel in the ocean, viz., a preceptor who does not explain the truths, an officiaing priest in a sacrifice who cannot recite the Vedas, a king who is unable to protect (subjects), a wife that does not speak endearing words, a cowherd that desires to remain in the village (instead of going to the pasture fields), and a barber that wishes to go to the forest (instead of living in the village).

Note: The cowherd ought to go to the pasture ground with his herd. If he remains in the village, the herd will suffer for want of pasture. Likewise a barber wishing to go to the forest will put the village folk to great inconvenience and may have himself to starve without his professional means of livelihood. A different reading for the last is "वनकामं च नाविकं" which means a sailor desirous of going to the forest instead of plying his vessel in the sea.

षडेव तु गुणाः पुंसा न हातव्या कदाचन ।
सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ८८

On the other hand these six qualities are never to be shunned by a man, viz., truth, charity, diligence, absence of envy, patience and fortitude.

अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च ।

वश्यश्च पुत्रोऽर्थकरी च विद्या
षट् जीवलोकस्य सुखानि राजन् ॥ ८९

These six, O King, contribute to the happiness of man, viz., acquisition of wealth, continued health, a loving and sweet-tongued wife, an obedient son and knowledge that would help to earn money (or the high ends of life).

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।
न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ९०

He who gains mastery over the six that are inherent in the human mind, that one who has conquered the senses is not tainted with sins; how then visited with calamities?

Note: The six mentioned above are, lust, anger, grief, ignorance, egotism and vanity. The root cause of all sins is when one is overpowered by the above six. The man who has conquered his senses, keeps these six under his control.

षडिमे षट्सु जीवन्ति सप्तमो नोपपद्यते ।
चोराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ९१

प्रमदाः कामयानेषु यजमानेषु याजकाः ।
राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ ९२

These six thrive always upon the six and a seventh is not had, viz., thieves on the careless; physicians, on the sick; women, on the lustful,

priests, on the performer of sacrifices, the king, on those quarrelling, and the learned, on the ignorant illiterate.

Note: The king fills his coffers interfering in the affairs of the quarrelling. The learned make use of their learning in instructing the ignorant and thereby make their livelihood.

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात् ।
गावः सेवा कृषिर्भार्या विद्या वृषलसंगतिः ॥ १३

These six are destroyed if neglected for a moment, viz., kine, service, agriculture, wife, learning and association with a sudra (a lower order of Hindu society).

Note: Cows neglected will not milk properly and will soon turn out to be useless. Service or attendance, if not uninterrupted, will make the master to forget the servant Agriculture if not looked after properly will yield no harvest. A wife neglected may take to evil ways or commit suicide. Learning will grow rusty without incessant practice. A contemptible association, if not uninterrupted, will get loosened of itself and cease in the long run, on account of the public opprobrium one has to face.

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।
आचार्यं शिक्षिता शिष्याः कृतदाराश्च मातरम् ॥ १४

नारीं विगतकामास्तु कृतार्थाश्च प्रयोजकम् ।
नावं निस्तीर्णकान्तारा नातुराश्च चिकित्सकम् ॥ १५

These six always forget those who have obliged them before, viz, pupils forget their preceptor after education, sons their mother, after marriage; lovers forget women after gratification of their lust, successful men, those that have contributed to their success, those that have crossed the vast sea, the boat that took them across, and healthy patients, the physician after their cure.

कान्तारं = the dark gloomy sea.

आरोग्यमानृण्यमविप्रवासः
सद्भिर्मनुष्यैः सह सम्प्रयोगः ।
स्वप्रत्यया वृत्तिरभीतवासः
षट् जीवलोकस्य सुखानि राजन् ॥ ९६

These six, O King, contribute to the happiness of men, viz, sound health, unindebtedness, to have no sojourn abroad from home, association with the good virtuous, occupation in conformity with one's own inclination (view), and living without fear.

Note: स्वप्रत्यया = according to one's own inner dictates, as distinguished by the blind following the blind.

ईर्षुर्घृणी नसन्तुष्टः क्रोधनो नित्यशङ्कितः ।
परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥ ९७

These six are always miserable (distressed), viz., the jealous, the tender-hearted, the discontented, the irritable, the ever-suspicious and those that live upon other's fortunes.

सप्तदोषास्सदा राज्ञा हातव्या व्यसनोदयाः ।
प्रायशो यैर्विनश्यन्ति कृतमूला अपीश्वराः ॥ ९८

These seven evils which lead to calamity should always be avoided by a king. For the most part, even steadfast gods (or kings firmly established) come by their ruin on account of these.

स्त्रियोऽक्षा मृगया पानं वाक् पारुष्यं च पञ्चमम् ।
महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ९९

Women, gambling (dice), hunting, drinking, and fifth, harshness of speech, great severity of punishment and misuse of wealth (are the above seven).

Note: These are very serious vices which have wrought havoc and ruin to gods, emperors and others, and are seen to bring great misfortune to many families even at present. The irate Durvasas, Nala, Dasaratha, Pandu, Dharmaputra and others afford prominent illustrations of the effect of these vices.

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।
ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥ १००

ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।
रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥ १०१

नैनान् स्मरति कृत्येषु याचितश्चाभ्यसूयति ।
एतान् दोषान् नरः प्राज्ञो बुद्ध्या बुद्ध्वा विसर्जयेत् ॥

Eight are the previous symptoms of a man's impending destruction, viz., hatred against Brahmins, opposition to the Brahmins, appropriation of Brahmin's property, desire to kill or do harm to Brahmins, joy or delight in their censure, disapproval (sorrow) in their praise, forgetting them in ceremonies, and anger in their asking for favours. A wise man should know these evils and knowing, them, eschew.

Note: A Brahmin is of the priestly class, devoted to Vedas.

अष्टाविमानि हर्षस्य नवनीतानि भारत ।
वर्तमानानि दृश्यन्ते तान्येव स्वसुखान्यपि ॥ १०३

समागमश्च सखिभिर्महांश्चैव धनागमः ।
पुत्रेण च परिष्वङ्गः सन्निपातश्च मैथुने ॥ १०४

समये च प्रियालापः स्वयूथ्येषु समुन्नतिः ।
अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥ १०५

O Scion of Bharata dynasty! These eight are seen to exist as the cream of delight and they are verily one's own happiness, viz., union

with friends, acquisition of immense wealth, embrace of son, confluence in sexual union (equal passion of love), sweet conversation at the proper time, elevation among one's own class, acquisition of what is wished for and respect in the assemblage of people (society).

Note: समये च प्रियालाभः is another reading, which means, 'coming by the beloved after a long separation'. सन्निपातः = समरतं (equal intensity of sexual passion at the same time).

'स्वयूथ्येषु समुन्नतिः' has been explained in another way too as "advancement of persons belonging to one's own party". We prefer the former as conveying a better sense.

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च ॥ १०६

Eight qualities add lustre to a man, viz., wisdom, high birth, self-restraint, learning, valour, moderation in speech, charity according to one's power, and gratitude.

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम् ।
क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः ॥ १०७

This house has nine doors, three pillars, five attendants and is presided by the soul.

The learned man who knows this is a great sage of philosophical wisdom.

Note: The nine doors are the nine apertures, viz, two ears, two eyes, two nostrils and the mouth above, the anus and the urinary passage below; the three pillars are the three humours of wind (वात), bile (पित्त) and phlegm (कफ); the five attendants are the five senses, and Kshetrajna is the individual soul.

क्षेत्र means body; like unto a field, it is in this body that a man reaps the fruits of his actions.

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान् ।
मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ॥ १०८

त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश ।
तस्मादेतेषु भावेषु न प्रसज्जेत पण्डितः ॥ १०९

O Dhritarashtra! Ten do not know what virtue is. Know them. These ten are, the intoxicated, the inattentive, the raving, the wearied, the angry, the hungry, the hasty, the covetous, the terrified and the lustful. Therefore a wise-man should not take to these modes or conditions, (or should not be attached to these men).

Note: Here भाव may mean both 'mood' and 'living being'. The word मत्त is suggestive of drinking. प्रमत्त, of inattention due to the mind's attachment to other objects, उन्मत्त, of an unsteady mind with an impaired faculty of reasoning and श्रान्त, of exertion.

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ ११०

Illustrating this is an old story, a dialogue between Sudhanvan (a Brahmin) and the lord of the Asuras (Prahlada) regarding the latter's son (Virochana).

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च ।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम् ॥ १११

That king who gives up lust and anger and confers wealth on the deserving, who is discriminative, learned, and of quick action,—he is looked upon as an authority by the entire world.

जानाति विश्वासयितुं मनुष्यान्
विज्ञातदोषेषु ददाति दण्डम् ।
जानाति मात्रां च तथा क्षमां च
तं तादृशं श्रीर्जुषते समग्रा ॥ ११२

He who knows how to inspire confidence in men, who metes out condign punishment to those whose guilt has been proved, who knows the right measure of punishment and likewise mercy, —him attends all prosperity.

सुदुर्बलं नावजानाति कञ्चि-
द्युक्तो रिपुं सेवते बुद्धिपूर्वम् ।
न विग्रहं रोचयते बलस्थैः
काले च यो विक्रमते स धीरः ॥ ११३

He is wise (or bold) who does not disregard his foe, howsoever weak he might be, who moves cautiously with him biding his time, who does not wish to enter into hostilities with those mightier than himself and who strikes (shows his prowess) in time.

Note: धीरः means a bold man; also "a wise man". युक्तः means one who is watching the weak points in his foe (छिद्रप्रेक्षणेऽवहितः) or one who is engaged in devising plans for the achievement of his object.

प्राप्यापदं न व्यथते कदाचि-
दुद्योगमन्विच्छति चाप्रमत्तः ।
दुःखं च काले सहते महात्मा
धुरन्धरस्तस्य जितास्सपत्नाः ॥ ११४

That high-souled one who, faced with adversity, does not grieve at all, who seeks after exertion assiduously, who endures misery in time, is the foremost of men, and he has all his foes conquered.

Note: धुरन्धरः means one who bears the yoke or burden, pre-eminent, foremost, capable of carrying out his design (कार्यभारसहः).

अनर्थकं विप्रवासं गृहेभ्यः
पापैस्सन्धि परदाराभिमर्शम् ।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यस्स सुखी सदैव ॥ ११५

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another's wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, he is always happy.

Note: परस्मै पररन्ध्रप्रकटीकरणं पैशुनम् (Sankara) Pointing out to another defects in others, slander.

न संरम्भेणारभते त्रिवर्ग-
माकारितश्शंसति तत्वमेव ।
न मित्रार्थे रोचयते विवादं
नापूजितः कुप्यति चाप्यमूढः ॥ ११६

He is a wise man who does not proceed with impetuosity to gain the three ends of life (viz , Dharma, Artha and Kama), who when questioned speaks only the truth, who does not like to enter into a quarrel (controversy) even for the sake of a friend and who never feels angry though not respected by others.

Note: There are other readings for मित्रार्थे, viz., मात्रार्थे (for a slight cause). The third line runs in some editions "न स्त्रियोऽर्थे यतते विवादम् (does not enter into a quarrel for the sake of a woman).

न योऽभ्यसूयत्यनुकम्पते च
न दुर्बलः प्रातिभाव्यं करोति ।
नात्याह किञ्चित् क्षमते विवादं
सर्वत्र तादृक् लभते प्रशंसाम् ॥ ११७

He who is not jealous of any but is sympathetic towards all, who being weak does not enter into opposition with any, who does not speak arrogantly (exceeding propriety), and who forgives a quarrel, such a man meets with praise everywhere.

यो नोद्धतं कुरुते जातु वेषं
न पौरुषेणापि विकत्थतेऽन्यान् ।
न मूर्च्छितः कटुकान्याह किञ्चित्
प्रियं सदा तं कुरुते जनो हि ॥ ११८

He who never puts on haughty airs (or is never gaudily dressed), never reviles others boasting himself the while, and who never speaks harsh to others getting himself excited (oblivious of himself), he is indeed ever endeared by all.

न वैरमुद्दीपयति प्रशान्तं
न दर्पमारोहति शान्तिमेति ।
न दुर्गतोऽस्मीति करोत्यकार्यं
तमार्यशीलं परमाहुरार्याः ॥ ११९

The virtuous noble call him a man of extremely good conduct who never rakes up old hositility, who never grows proud, but is ever calm, and who never takes to improper or unjust acts in the thought that he has become poor or is beset with misfortune.

Note: The second line is translated by Roy as follows: " Who behaveth neither arrogantly nor with too much humility."

न स्वे सुखे वैकुरुते प्रहर्षं
नान्यस्य दुःखे भवति प्रहृष्टः ।
दत्वा न पश्चात् कुरुतेऽनुतापं
स कथ्यते सत् पुरुषार्यशीलः ॥ १२०

He is called a man of noble character worthy of the virtuous who does not exult in his happiness nor is delighted in another's misery, and who does not repent after having once made a gift of anything.

देशाचारान् समयान् जातिधर्मान्
बुभूषते यस्स परावरज्ञः ।
स यत्र तत्राभिगतः सदैव
महाजनस्याधिपत्यं करोति ॥ १२१

He who wishes to gain an insight into the local customs, conventional usages and the duties of the several castes, is one who know

all high and low. Wherever he visits, he lords always over the great men (of the place).

Note: The word बुभूषते (Atmanepada) means "wishes to gain or obtain".

दम्भं मोहं मत्सरं पापकृत्यं
राजद्विष्टं पैशुनं पूगवैरम् ।
मत्तोन्मत्तैर्दुर्जनैश्चापि वादं
यः प्रज्ञावान् वर्जयेत् स: प्रधानः ॥ १२२

The wise man who shuns trickery, folly, enmity (quarrelsomeness), sinful deeds, treason or disloyalty to the king, roguery (slandering), enmity towards his own guild and conversation (controversy) with the drunk, insane and the wicked, stands pre-eminent in society.

Note: The word दम्भ means hyprocrisy in the name of religion to deceive others; it means 'pride' also. मत्सर means jealousy, pride, anger. enmity and selfishness. All these may be explained into the context. पैशुनं is back-biting, slandering others पूग means a guild or corporation. प्रधान: has other meanings like chief, minister, commander etc.

दमं शौचं दैविकं मङ्गलानि
प्रायश्चित्तान् विविधान् लोकवादान् ।
एतानि यः कुरुते नैत्यकानि
तस्योत्थानं देवता राधयन्ति ॥ १२३

The gods look to his prosperity who daily practises the obligatory duties of self control, purification, worship of the gods, auspicious rites, expiatory ceremonies and diverse discourses on worldly topics.

Note: दम denotes restraint of the external organs of sense; शौच denotes purification both physical (by bath etc.) and mental (by eschewing thoughts of lust, hatred and so forth). प्रायश्चित्त refers to acts performed in atonement of sins committed unintentionally. लोकवाद may be taken to mean discussion of secular subjects as opposed to religious topics विविधान् लोकवादान् is explained by Roy 'as other rites of universal observance'.

समैर्विवाहं कुरुते न हीनैः
समैस्सख्यं व्यवहारं कथां च ।
गुणैर्विशिष्टांश्च पुरो दधाति
विपश्चितस्तस्य नयास्सुनीताः ॥ १२४

The ways of life of that wise man are well guided who enters into matrimonial alliance with equals and not with those inferior to him and whose friendship, dealings and conversation are likewise with equals and who gives precedence to the meritoriously eminent.

मितं भुङ्क्ते संविभज्याऽऽश्रितेभ्यो
मितं स्वपित्यमितं कर्म कृत्वा ।
ददात्यमित्रेष्वपि याचितस्सं-
स्तमात्मवन्तं प्रजहत्यनर्थाः ॥ १२५

He who eats moderate sharing the food with his dependants, who sleeps but little after doing heavy work and who, when besought for help, gives it even unto a foe—him of such understanding, calamities never visit.

Note: आत्मा = disposition, understanding. आत्मवन्तं has been explained by Roy as 'one who has his soul under control'. प्रजहति = Leave off.

चिकीर्षितं विप्रकृतं च यस्य
नान्ये जनाः कर्म जानन्ति किञ्चित् ।
मन्त्रे गुप्ते सम्यगनुष्ठिते च
नाल्पोऽप्यस्य च्यवते कश्चिदर्थः ॥ १२६

None of his desired objects, howsoever insignificant, slips away from him whose counsels are kept secret and duly carried out, and whose intended acts of retaliation to harm, others do not know at all. (Such a man accomplishes all his objects).

Note: विप्रकृत means done in retaliation.

यः सर्वभूतप्रशमे निविष्टः
सत्यो मृदुर्मानकृच्छुद्धभावः ।
अतीव स ज्ञायते ज्ञातिमध्ये
महामणिर्जात्य इव प्रसन्नः ॥ १२७

He who is occupied in bringing peace to all creatures (whose actions are calculated to the

peace of all beings), who is truthful, kind, of self-respect and pure intentions (mind) becomes highly known among his kinsfolk, like a lustrous gem of the first water.

Note: Another reading for मानकृत् is दानकृत् (charitable). जात्य means of the superior kind, most excellent.

य आत्मनाऽपत्रपते भृशं नरः
स सर्वलोकस्य गुरुर्भवत्युत ।
अनन्ततेजास्सुमनास्समाहितः
स तेजसा सूर्य इवावभासते ॥ १२८

That man who is extremely ashamed within himself of his acts (though not known to others) becomes indeed a preceptor to the entire world. Of infinite energy, a good heart, centred within himself (with inward calmness), he shines with his energy like unto a sun.

Note: A man who commits a sin but feels ashamed of it himself is not likely to repeat it and he becomes an example for others to follow.

वने जाताः शापदग्धस्य राज्ञः
पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः ।
त्वयैव बाला वर्धिताश्शिक्षिताश्च
तवादेशं पालयन्त्याम्बिकेय ॥ १२९

O Son of Ambika! (Dhritarashtra), to the King Pandu consumed by (the fire of) curse (of a sage) was born in the forest five sons like unto

five Indras (Lord of gods). These children have been brought up and taught by thee and they obey your command.

Note: The allusion here is to the following episode: Once Pandu with his two queens Kunthi and Madri went on an excursion to the forests on the southern slopes of the Himalayas. Engaged in hunting with arrows and enjoying the wanton destruction of the beasts and birds in copulation, he aimed his fatal arrow at a couple of deer enjoying sexual union, whereupon the male deer fell down dead and assuming the form of a sage cursed him that a similar fate would befall him if he touched any woman with the desire of sexual union. With an acutely distressed heart, he returned to the capital and narrating the sad news to Bhishma and others repaired to the forest in penitence with his queens to do penance. Later at an evil hour, overcome with sexual passion he embraced his wife Madri, at which, as a result of the sage's curse, he dropped down dead instantaneously, and in his funeral pyre his wife Madri immolated herself.

प्रदायैषामुचितं तातराज्यं
सुखी पुत्रैस्सहितो मोदमानः ।
न देवानां नापि च मानुषाणां
भविष्यसि त्वं गर्हणीयो नरेन्द्र ॥ १३०

Giving them, O King! their just share of the kingdom due to their father, be thou happy rejoicing with the sons and then thou shall not be reprehensible either before gods or men.

CHAPTER 2.

(Original Chapter 34.)

धृतराष्ट्र उवाच—Dhritarashtra said :—

जाग्रतो दह्यमानस्य यत्कार्यमनुपश्यसि ।
तद्ब्रूहि त्वं हि नस्तात धर्मार्थकुशलश्शुचिः ॥ १

Tell me, O darling child, what you consider proper for one who is sleepless and burning with worries, for thou art well versed in the sastras on virtue and worldly welfare.

तस्माद्यथावद्विदुर प्रशाधि
प्रज्ञापूर्वं सर्वमजातशत्रोः ।
यन्मन्यसे पथ्यमदीनसत्त्व
श्रेयस्करं ब्रूहि तद्वै कुरूणाम् ॥ २

Therefore, O Vidura! advise me about all properly with due wisdom. Tell me, O thou of immaculate purity, what you consider beneficial to Ajatasatru (one to whom are born no enemies viz., Dharmaputra) and likewise what is conducive to the welfare of Kurus too.

Note: अदीनसत्त्व is one of immaculate sattva quality unalloyed by Rajas (activity) and Tamas (inertia).

"मुक्तसङ्गोऽनहंवादि धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥"

Gita—Chapter 18.

He is a sattvik doer who is detached, non egoistic, endowed with fortitude and industry, and who is not moved by (is indifferent to) success or failure.

पापाशङ्की पापमेवानुपश्यन्
पृच्छामि त्वां व्याकुलेनात्मनाहम् ।
कवे तन्मे ब्रूहि तत्त्वं यथाव-
न्मनीषितं सर्वमजातशत्रोः ॥ ३

Fearful of the sins already committed and seeing nothing but sin facing me, I do ask thee with a bewildered heart. O wise man! tell me exactly all that is desired by Dharmaputra.

Note: Dhritarashtra's conscience has already begun to prick him on account of the injuries already done towards Pandavas and he sees no hope for the future Hence his anxiety to know Dharmaputra's mind, now that Sanjaya has left him rebuked without disclosing the reply message of Dharmaputra

कवि means a man of wisdom, who could foresee the things to come, possessed as he is of knowledge transcendal.

विदुर उवाच—Vidura said :—

शुभं वा यदि वा पापं द्वेष्यं वा यदि वा प्रियम् ।
नापृष्टः कस्यचिद्ब्रूयाद्यस्य नेच्छेत् पराभवम् ॥ ४

Unasked, one should not advise another whether good or bad, agreeable or disagreeable, lest one should wish to incur disrespect.

Note: This is based on the Smriti Text—

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ॥

"Unasked one should not speak, nor speak to one who asks unjustly." To engage oneself in too much talk with another quite uninvited will meet with scant respect from that other, not to speak of the opprobrium of the society at large.

This may be translated in another sense also :—

Whether good or bad, odious or pleasant, one should always speak the truth to another even though unasked or uninvited to give an opinion, if one does not wish any disgrace or defeat for that other (i. e. if he wishes to save the other from any impending calamity or disgrace).

The former is more in consonance with the working of the worldly society, while the latter conveys a higher sense of morality in our dealings with our fellowmen. In the latter sense the word नापृष्टः (unasked) has to be understood to mean नापृष्टः अपि (even if unasked) to bring out the idea suggested.

तस्माद्वक्ष्यामि ते राजन् हितं यत् स्यात् कुरून् प्रति ।
वचः श्रेयस्करं धर्म्यं ब्रुवतस्तन्निबोध मे ॥ ५

Therefore, O King, I shall speak to you what is beneficial for the Kurus. Listen to me, as I am going to speak words conducive to happiness and becoming of virtue.

मिथ्योपेतानि कर्माणि सिध्येयुर्यानि भारत ।
अनुपायप्रयुक्तानि मास्म तेषु मनः कृथाः ॥ ६

O Scion of Bharatas! actions performed with deceit and with unbecoming means may bear fruit. Do not set thy heart on them.

Note: Such actions are to be eschewed since they would bring trouble and the temporary fruits reaped therefrom would not last long.

तथैव योगविहितं यत्तु कर्म न सिध्यति।
उपाययुक्तं मेधावी न तत्र ग्लापयेन्मनः॥ ७

Likewise too an action done with due application and just means may not bear fruit. An intelligent man should not be dejected at heart on that score.

Note: ग्लापयेत् means 'cause to be wearied or dejected'

अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु।
सम्प्रधार्य च कुर्वीत सहसा न समाचरेत्॥ ८

In actions constituted of several connecting factors one should take due consideration of such factors before commencement and after taking due note of the pros and cons one should proceed with the work. One should never act on impulse (recklessly).

Note: The several factors of an action are, the ability of the doer, the nature of the act, the purpose served by it and so on.

अनुबन्धं च सम्प्रेक्ष्य विपाकं चैव कर्मणाम्।
उत्थानमात्मनश्चैव धीरः कुर्वीत नैव वा॥ ९

A wise man should do an act or desist from it, taking fully into consideration the various connecting factors (the pros and cons), the consequences of the action and one's own ability.

य प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये ।
कोशे जनपदे दण्डे न स राज्येऽवतिष्ठते ॥ १०

That king would not remain long in his throne who knows not properly the limits to be maintained in his rise and fall regarding his own station, his treasury, territory and army.

Note: Here स्थाने may mean 'properly' or 'station' दण्ड means army. A king should know what maximum and minimum limits he should keep up regarding his own position, the treasury, the extent of territory and the number of forces in conformity with his upward and downward trend of his prosperity.

यस्त्वेतानि प्रमाणानि यथोक्तान्यनुपश्यति ।
युक्तो धर्मार्थयोर्ज्ञाने स राज्यमधिगच्छति ॥ ११

But he who strictly takes into consideration these limits as laid down in sastras and who is possessed of the knowledge of virtue and welfare will retain his kingdom.

न राज्यं प्राप्तमित्येव वर्तितव्यमसाम्प्रतम् ।
श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम् ॥ १२

It is not proper that a king should remain quiet in the belief that the kingdom has been

won. Pride destroys prosperity as old age doth the most excellent form.

Note: Here the word अविनय is suggestive of not only pride, but misgovernment on the score of cruelty, illtreatment of subjects, excessive taxation and so forth.

भक्ष्योत्तमप्रतिच्छन्नं मत्स्यो बडिशमायसम् ।
अन्नाभिलाषी ग्रसते नानुबन्धमवेक्षते ॥ १३

The fish, fond of food, swallows the iron hook concealed within the fine food (meat). It does not look into the consequences.

Note: None should do a thing without due consideration of the pros and cons.

यच्छक्यं ग्रसितुं ग्रास्यं ग्रस्तं परिणमेच्च यत् ।
हितं च परिणामे यत्तदाद्यं भूतिमिच्छता ॥ १४

He who is desirous of prosperity should take only that which can be taken, and which when taken would digest, and in the result be beneficial.

Note: As in food, so in every attempt or exertion one should look to one's capacity, and the nature of the undertaking, which should be one conducive to happiness in the long run.

आद्यं=fit to be eaten. अद्=to eat.

वनस्पतेरपक्वानि फलानि प्रचिनोति यः ।
स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति ॥ १५

He who plucks the unripe fruits from a tree, does not obtain juice from them and the seeds of the tree are also destroyed.

यस्तु पक्वमुपादत्ते काले परिणतं फलम् ।
फलाद्रसं स लभते बीजाच्चैव फलं पुनः ॥ १६

On the other hand he who plucks the ripe fruit duly grown ripe in season, obtains the juice from that fruit, and from the seed, fruits too in due course (when the seed grows up to a tree).

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः ।
तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया ॥ १७

As the bee gathers honey from flowers yet protecting (not destroying) them, so also should a king collect taxes from the subjects without doing them harm.

पुष्पं पुष्पं विचिन्वीत मूलच्छेदं न कारयेत् ।
मालाकार इवारामे न यथाङ्गारकारकः ॥ १८

Like unto a gardener, one should pluck flowers one by one, and not cut the tree by the root like unto one who burns wood to make charcoal.

Note: मालाकार means also a garland-maker.
अङगार = charcoal

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः ।
इति कर्माणि सञ्चिन्त्य कुर्याद्वा पुरुषो न वा ॥ १९

What will it be to me if this is done and what, if not done; thus thinking over, a person should take to actions or desist from them.

अनारभ्या भवन्त्यर्थाः केचिन्नित्यं तथागताः ।
कृतः पुरुषकारो हि भवेद्येषु निरर्थकः ॥ २०

Some acts are of a nature that should not be ventured at all and some are always incapable of accomplishment. Manly exertion in such acts is a waste (is productive of no effect).

Note: अगताः = कदाचिदप्यप्राप्ताः (never at any time accomplished).

अनर्थे चैव निरतमर्थे चैव पराङ्मुखम् ।
न तं भर्तारमिच्छन्ति षण्डं पतिमिव स्त्रियः ॥ २१

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands.

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।
न तं भर्तारमिच्छन्ति षण्डं पतिमिव स्त्रियः ॥ २२

People do not like to have him as a ruler whose favour is fruitless and whose anger counts for nothing, as women do not like to have eunuchs as their husband.

काँश्चिदर्थान्नरः प्राज्ञो लघुमूलान् महाफलान् ।
क्षिप्रमारभते कर्तुं न दीर्घयति तादृशान् ॥ २३

There are certain matters which entail little effort but are of mighty effects. Such matters, the wise man takes up quickly and does not put off.

ऋजु पश्यति यस्सर्वं चक्षुषा नु पिबन्निव ।
आसीनमपि तुष्णीकमनुरज्यन्ति तं प्रजाः ॥ २४

The subjects remain devoted to that king who, though seated silent, sees everything straight (honest) with keen eyes.

सुपुष्पितस्स्यादफलः फलितः स्याद्दुरारुहः ।
अपक्वः पक्वसङ्काशो न तु शीर्येत कर्हिचित् ॥ २५

Though not bearing fruit, it should be in full blossoms; though fruitful, it should be difficult of ascent; though unripe, the fruit should appear to be ripe, but in no case it should wither.

Note: This sloka describes how a king should be, comparing him to a tree. A tree is always attractive and remains safe, if it is covered with blossoms though not fruit-bearing; if fruit borne, yet difficult of ascent; though of unripe fruits, yet appearing as full of ripe ones. But if it shows any sign of withering, none will approach it. Likewise a king remains beloved of his subjects, if he has sweet words for them, though

not tangible in effect; if he can be of any benefit to them he should be difficult of access as otherwise he would be approached by all, the deserving and the non-deserving, for benefits from him and thereby run the risk of displeasure from some section or other. Though he is immature, lacking in foresight and wisdom, he must appear mature to command respect. On the other hand, if he shows any sign of weakness, none will follow him but only discard him as a withered tree would be by birds and others.

Here the last part is explained in some other sense also as suggesting the result of the three previous moods. A king who follows the three moods described earlier will never find himself weak at any time. As typical of Vidura Vakya, this is one of the several stanzas couched in easy words with the implied ideas of deep significance.

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।
प्रसादयति यो लोकं तं लोकोऽनुप्रसीदति ॥ २६

Him the world adores, who pleases the world in four ways, with eyes, mind, word and deed.

यस्मात् त्रस्यन्ति भूतानि मृगव्याधान् मृगा इव ।
सागरान्तामपि महीं लब्ध्वा स परिहीयते ॥ २७

He, whom all the creatures are afraid of, like beasts, of the hunter, will be found wanting as a king, even if he conquers the entire earth extending to the sea.

Note: A king who commands loyalty through terror will be discarded by the entire world of his subjects even though he becomes the lord of the entire earth. Loyalty enforced through terror is never lasting unlike that which spontaneously springs through love.

पितृपैतामहं राज्यं प्राप्यापि स्वेन कर्मणा ।
वायुरभ्रमिवासाद्य भ्रंशयत्यनये स्थितः ॥ २८

Even though installed in the ancestral kingdom the king who treads the path of injustice takes it down by his own acts like unto the wind, coming into contact with cloud, disperses it.

Note: The first part is also explained as 'even though he has won the ancestral kingdom by his own prowess'.

धर्ममाचरतो राज्ञः सद्भिश्चरितमादितः ।
वसुधा वसुसम्पूर्णा वर्द्धते भूतिवर्धिनी ॥ २९

The kingdom of that king who treads the path of virtue practised from time immemorial by the virtuous, prospers full of wealth and welling with happiness.

अथ सन्त्यजतो धर्ममधर्मं चानुतिष्ठतः ।
प्रतिसंवेष्टते भूमिरग्नौ चर्माहितं यथा ॥ ३०

If on the other hand a king forsakes virtue and holds fast to unrighteousness, his kingdom gets duly contracted in all ways like unto a piece of leather when thrown into the fire.

Note: Here the word अथ is used in the sense of condition.

य एव यत्नः क्रियते परराष्ट्रविमर्दने ।
स एव यत्नः कर्तव्यः स्वराष्ट्रपरिपालने ॥ ३१

Whatever exertion is undertaken to crush the kingdom of an enemy, the same kind of exertion should be made to look after the welfare of one's own kingdom.

Note: Both kinds of exertion are equally necessary for a king of righteousness.

धर्मेण राज्यं विन्देत धर्मेण परिपालयेत् ।
धर्ममूलां श्रियं प्राप्य न जहाति न हीयते ॥ ३२

One should acquire the kingdom through righteousness, and through righteousness one should govern it. Having won a prosperity founded on virtue, one has neither to forsake it nor is forsaken at any time.

अप्युन्मत्तात् प्रलपतो बालाच्च परिजल्पतः ।
सर्वतस्सारमादद्यादश्मभ्य इव काञ्चनम् ॥ ३३

One should extract the essence of truth from all, even from the raving maniac and the prattling child, as gold from stone.

सुव्याहृतानि महतां सुकृतानि ततस्ततः ।
सञ्चिन्वन् धीर आसीत शिलाहारी शिलं यथा ॥ ३४

Gathering up the wise words and the noble deeds of the great, scattered here and there one should remain steady (or should be persevering) like unto one vowed to *Sila* mode of livelihood picking up the gleaning ears of corn.

Note: The expression शिलाहारी means one vowed to lead a life of austerity maintaining oneself on the gleaning ears of corn abandoned by the reaper in the field after harvest. What is suggested here is that one should act up to the wise words and noble deeds of the great.

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः ।
चारैः पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥ ३५

Cows see through smell, brahmins through the Vedas, kings through spies and others through physical eyes.

Note: Cattle find out things with the aid of smell, Brahmins with the aid of scriptures and sastras, kings find out the secret of their foes and others with the aid of spies, while the ordinary folk see only with their physical eyes and what is but superficial.

भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा ।
अथ या सुदुघा राजन्नैव तां वितुदन्त्यपि ॥ ३६

The cow that is difficult to milk is subjected to great torments, but that one, O King! which is easy to milk is not teased at all.

Note: The cow that does not allow others to approach her to milk is tied by the tail and the legs and held up by the horns and beaten too and so forth treated, suffers much, but not the one that is easily accessible and very docile.

सुदुघा=a docile milch-cow; दुघा (at the end of a compound)=yielding.

यदतप्तं प्रणमति न तत् सन्तापमर्हति ।
यच्च स्वयं नतं दारु न तत् सन्नामयेत् बुधः ॥ ३७

एतयोपमया धीरः सन्नमेत बलीयसे ।
इन्द्राय स प्रणमते नमते यो बलीयसे ॥ ३८

That which bends without heating is never heated. A piece of wood that would bend of itself, the wise do not bend again.

On this example, a wise man would bow down to one stronger than himself. He that bends before a stronger one, bows down in fact before Indra (the lord of gods).

Note: The expression धीर may be taken to suggest that one who bows down before a stronger person is none the less brave on that score, but reveals really his wisdom.

पर्जन्यनाथाः पशवो राजानो मन्त्रिबान्धवाः ।
पतयो बान्धवाः स्त्रीणां ब्राह्मणा वेदबान्धवाः ॥ ३९

Cattle have their prop of support in clouds, kings depend on their ministers, husbands are

the support of women and brahmins look up to Vedas for their guidance.

Note: The word पशवः may be taken to mean all creatures that are in need of water and particularly the cattle whose main support, grass, depends on rain. A brahmin would be guided in all his actions and thoughts by the truths revealed in the Vedas. Some explain the last foot to mean that brahmins are the protectors of Vedas in so far as they study and teach Vedas and thus keep them intact without being lost. The former seems to carry better sense.

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।
मृजया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते ॥ ४०

Virtue is kept up by truthfulness, learning is preserved by application (or steady practice), beauty by ablution and lineage by virtuous conduct.

Note: The word मृजा means cleansing by rubbing the various limbs of the body. वृत्तं means morality.

मानेन रक्ष्यते धान्यमश्वान रक्षेदनुक्रमात् ।
अभीक्ष्णदर्शनाद्गावः स्त्रियो रक्षेत् कुचेलतः ॥ ४१

Grain is preserved by measure, horses by exercise, cows by incessant care and women even by ragged garments.

Note: Grains are preserved by measuring; horses degenerate if they are kept always in the stable. They are to be led out daily when they are not put to any work. Cattle will grow well and milk much only when

they are constantly looked after personally by the master. Women should never be allowed to expose their nudity. On the other hand they should at any cost be dressed even in rags, if proper clothes could not be had.

The last foot is capable of several interpretations. Some explain that women should not be decently dressed, lest it should attract others to lead her astray from chastity, taking कुचेलत: to mean 'by bad clothes'. Others explain that women should be dressed decently, and never allowed to appear dirty, taking कुचेलत: to mean 'from dirty dress'. Some would like कुचेल to mean कुचचेल suggesting that women should always cover their breasts. What we explain is that a woman should never be allowed to appear nude. Her nudity should be covered even by ragged clothes.

न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।
अन्तेष्वपि हि जातानां वृत्तमेव विशिष्यते ॥ ४२

I am of opinion that mere lineage is no cause of respect for one who is lacking in morality. Morality alone is worthy of consideration or respect for one, even if he be of lowest birth.

य ईर्षुः परवित्तेषु रूपे वीर्ये कुलान्वये ।
सुखसौभाग्यसत्कारे तस्य व्याधिरनन्तकः ॥ ४३

He who is envious of other's wealth, beauty, valour, lineage, happiness, good fortune and honours, suffers from everlasting disease.

Note: Since his mind is incessantly obsessed with envy, he always suffers on that score. Envy is to be eschewed at all costs.

अकार्यकरणाद्भीतः कार्याणां च विवर्जनात् ।
अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत् ॥ ४४

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication.

Note: Here the intoxication upsets the natural tenor of his mental activity and thus, deprived of sanity, the deterrent factor of fear in him gets effaced and he loses his sense of propriety and impropriety and is more prone to give vent to his thoughts however secretly concealed earlier

This sloka is capable of another explanation too:

One should be afraid of doing what ought not to be done and of omitting to do what ought to be done and of divulging secret plans at the inopportune time. One should not take to that which will intoxicate him.

Here येन is taken to mean 'by covetousness and the like'. न पिबेत् means here 'should not indulge in'.

Note: The last line is suggestive that one should not give oneself away to the passions that would puff him up with elation or egotism.

Fear is the deterrent factor that keeps one away from doing the improper act or omitting the proper act and from prematurely divulging a closely kept-up secret. With the loss of such a fear, one runs headlong to ruin.

विद्यामदो धनमदस्तृतीयोऽभिजनो मदः ।
मदा एतेऽवलिप्तानामेत एव सतां दमाः ॥ ४५

Pride of learning, pride of wealth and third the pride of family, these are intoxications for the haughty, while these three are verily deterrent restraints for the virtuous.

Note: A man of little sense becomes haughty when he is favoured of learning, wealth and lineage, but to a wise man of virtue these three acquisitions act as a restraint on him not to be proud of them.

अभिजनः may also mean helpers or attendants.

असन्तोऽभ्यर्थितास्सद्भिः कच्चित् कार्ये कदाचन ।
मन्यन्ते सन्तमात्मानमसन्तमपि विश्रुतम् ॥ ४६

The wicked, approached for help by the virtuous on any object at any time, consider themselves as virtuous though they are indeed notoriously wicked.

Note. This is capable of another explanation too: Whenever the unrighteous are approached for help on any cause by the righteous, the former though bereft of learning (विश्रुतं) and indeed really wicked (असन्तमपि) take pride that they are themselves virtuous. Some take "कच्चित् कार्ये" to mean after doing very little.

गतिरात्मवतां सन्तः सन्त एव सतां गतिः ।
असतां च गतिस्सन्तो न त्वसन्तस्सतां गतिः ॥ ४७

The virtuous are the asylum to the self-controlled, as verily for the virtuous too and for the unrighteous (wicked). But never can the wicked be a refuge to the virtuous.

Note: आत्मवान् means one who has control over his senses and mind. When the wicked seek refuge in the virtuous, the latter will not forsake him but will give him asylum, quite contrary to the nature of the wicked who will never give refuge to the virtuous in need of it.

जिता सभा वस्त्रवता मिष्टाशा गोमता जिता ।
अध्वा जितो यानवता सर्वं शीलवता जितम् ॥ ४८

A man dressed in excellent costume wins over the assembly, one owning cattle, the desire for dainties and one possessed of vehicles, the road. On the other hand, a man of good conduct (nature) wins over everything.

Note: 'The apparel oft proclaims the man'. A well dressed man easily gains influence over an assembly. A man owning cattle can easily command milk, butter, cheese and every other like object that would satisfy the appetite for dainties. The man who goes on a vehicle undergoes no fatigue of the journey on foot, and reaches his destination quicker too. Though these are able by their peculiar qualifications to secure particular benefits, a man of good disposition is able to secure everything by his good nature.

शीलं प्रधानं पुरुषे तद्यस्येह प्रणश्यति ।
न तस्य जीवितेनार्थो न धनेन न बन्धुभिः ॥ ४९

Good conduct is vital to every man. He that loses it has no end to be gained here by his life, wealth or relations.

Note: A man without good conduct can never maintain a position in society. He wil make enemies for him everywhere. His friends will turn out to be his foes and his wealth will slowly depart from him.

आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम् ।
तैलोत्तरं दरिद्राणां भोजनं भरतर्षभ ॥ ५०

The diet of the wealthy is predominant of meat, of the middle class, of ghee and that of the poor, O scion of Bharata dynasty! of oil.

Note: गोरस=clarified butter or ghee.

सम्पन्नतरमेवान्नं दरिद्रा भुञ्जते सदा ।
क्षुत् स्वादुतां जनयति सा चाढ्येषु सुदुर्लभा ॥ ५१

The poor always eat their food verily with greater relish, for hunger begets taste, and that is rare among the wealthy.

Note: सम्पन्नतरं here means more tasteful or savoury It may be taken either to qualify the word अन्नं or modify the verb भुञ्जते ॥

प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते ।
जीर्यन्त्यपि हि काष्ठानि दरिद्राणां महीपते ॥ ५२

Generally it is seen in the world that men of affluence have not the power to eat, while the poor, O Lord of the earth! can indeed digest even pieces of wood.

Note: In the matter of food, the poor are more fortunate than the rich.

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम् ।
उत्तमानां तु मर्त्यानामवमानात् परं भयम् ॥ ५३

The lower orders of men are afraid of the lack of means of livelihood (unemployment) and middle class, of death, while the noblest of men are extremely afraid of disrespect or disgrace.

Note: The first foot is translated by Roy as " Men of the lower orders are afraid of injury to their lives ".

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः ।
ऐश्वर्यमदमत्तो हि नापतित्वाऽवबुध्यते ॥ ५४

Intoxication caused by prosperity is the most heinous of the intoxications of drinking and the like. A man intoxicated with prosperity does not come to his senses until he meets with a fall.

Note: ऐश्वर्यमदः पापिष्ठः निन्दिततमः येभ्यस्ते पानमदादयोः मदाः ॥ The intoxications of drinking and the like are due to the intoxication of wealth which is the worst type of all intoxications.

इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।
तैरयं तप्यते लोको नक्षत्राणि ग्रहैरिव ॥ ५५

This world suffers great misery on account of the senses pursuing their respective objects of senses (such as of sight, smell etc.) without any control (of prudence, restraint, calmness and so forth), as the stars are affected by the planets (sun and so forth).

यो जितः पञ्चवर्गेण सहजेनात्मकर्षिणा ।
आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोडुराट् ॥ ५६

Like unto the moon in the bright half of the month, misfortunes multiply to him who is conquered by the group of the five senses which in their natural state do attract the mind.

Note: उडुराट् means moon (that which is the king of the stars). The gist is that lack of control of the senses leads to increasing calamities.

अविजित्य य आत्मानममात्यान् विजिगीषते ।
अमित्रान् वाऽजितामात्यः सोऽवशः परिहीयते ॥ ५७

He who wishes to control his ministers without conquering his own self, or to overcome his enemies without controlling the ministers, becomes helpless and is lost.

आत्मानमेव प्रथमं द्वेष्यरूपेण योजयेत् ।
ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥ ५८

He who conquers first his own self considering it as a foe does not hopelessly wish to control his ministers and conquer his enemies.

Note: One who has subdued one's self could easily overcome one's ministers and enemies. Here योजयेत् may be taken as one word to mean 'should consider', or as two words 'यो जयेत्' (who conquers).

वश्येन्द्रियं जितामात्यं धृतदण्डं विकारिषु ।
परीक्ष्यकारिणं धीरमत्यन्तं श्रीर्निषेवते ॥ ५९

Prosperity attends on him for ever who has subdued his senses, controlled his ministers, who is able to mete out punishment on the guilty, who takes to action after due judgment and who is steady.

Note: जितामात्यं has another reading जितात्मानं (who has conquered his self) The former sounds better since one who subdues the senses, subdues the self also.

रथश्शरीरं पुरुषस्य राज-
न्नात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः ।
तैरप्रमत्तः कुशली सदश्वै-
र्दान्तैः सुखं याति रथीव धीरः ॥ ६०

A man's body is the chariot, O king! the driver is the mind within, and the senses are the horses. With the aid of these well-trained horses, a wise man, like a clever charioteer unerring, goes on the journey of life safe (comfortably).

Note: दान्त = well controlled or tamed.

एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।
अविधेया इवादान्ताः सरथं सारथिं हयाः ॥ ६१

These senses, if unrestrained, are capable of bringing about even one's destruction, like horses that are unbridled and unsubmissive bring about the destruction of the charioteer along with the chariot.

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।
इन्द्रियैरजितैर्बालःसुदुःखं मन्यते सुखम् । ६२

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness.

Note: Here the word बाल refers to one who is ignorant of the nature of men and objects of the world and who lacks in the experience of life. He does not see things in their true perspective, but only in the contrary way.

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः ।
श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥ ६३

He who gives up virtue and welfare and follows the dictates of his senses is soon forsaken by prosperity, life, wealth and wife.

Note: All actions should be based on the consideration of virtue and welfare.

अर्थानामीश्वरो यस्स्यादिन्द्रियाणामनीश्वरः ।
इन्द्रियाणामनैश्वर्यादैश्वर्याद् भ्रश्यते हि सः ॥ ६४

He who is a lord of riches yet not of his senses falls down indeed from his prosperity for want of mastery over his senses.

Note: The lives of Ravana, Duryodhana and others are apt illustrations of the truth mentioned herein.

आत्मनात्मानमन्विच्छेन्मनोबुद्धीन्द्रियैर्यतैः ।
आत्मा ह्येवात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६५

With the mind, the intellect and the senses duly controlled one should seek after the self by one's own self. One's self is verily one's own friend as well as one's own foe.

Note: One's own controlled self is one's friend who will help to cross the ocean of worldly misery. One's uncontrolled self is the foe that will destroy one in the ocean of worldly existence.

बन्धुरात्माऽऽत्मनस्तस्य येनैवात्माऽऽत्मना जितः ।
स एव नियतो बन्धुः स एव नियतो रिपुः ॥ ६६

He who has conquered his self by his own self has his self as his very friend; the self is indeed its certain friend, and verily its certain foe.

Note: Atman or self is the collective principle constituted of the body, vital breath or Prana, the

senses, intellect, mind and egoism, "आत्मा कार्यकारणसङ्घातः" So explains Sankara in his Gitabhashya. To conquer the Atman means to restrain the evil propensities and actions of the mind and so forth by practising the qualities that are opposed to them. The actions of the body are controlled by keeping the body, neck and the head in a straight position and by courage. the actions of Prana by the practice of Pranayama (control of breath) and patience, the activities of the senses by a spirit of renunciation and equanimity, those of the intellect by the discrimination of good and bad and the keen passion for salvation, of egotism by concentrating the Atman on the supreme Brahma. By a different reading of the last line as स एवानियतो रिपुः the meaning will be 'the Atman that is controlled is a friend, and that uncontrolled, a foe'.

क्षुद्राक्षेणेव जालेन झषावपिहितावुरु ।
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः ॥ ६७

Desire and anger, O king!, destroy one's discernment like two large fishes destroy the net of small meshes cast over them.

Note: Here the word Kama may also mean 'lust' क्षुद्राक्षेण means "of small eyes or meshes". अपिहित= covered.

समवेक्ष्येह धर्मार्थौ संभारान् योऽधिगच्छति ।
स वै संभृतसंभारः सततं सुखमेधते ॥ ६८

He who makes the necessary preparations for success, with due consideration for righteousness and worldly prosperity, increases

indeed his happiness always in this world with the preparations thus collected.

Note: All efforts should be based on righteousness and worldly prosperity.

यः पञ्चाभ्यन्तरान् शत्रूनविजित्य मनोमयान् ।
जिगीषति रिपूनन्यान् रिपवोऽभिभवन्ति तम् ॥ ६९

He who, without conquering the five internal mental foes, wishes to conquer other external enemies, is overcome by those other enemies.

Note: The five internal foes are lust, anger, covetousness, delusion and pride. These are born of the mind.

दृश्यन्ते हि महात्मानो बद्ध्यमानाः स्वकर्मभिः ।
इन्द्रियाणामनीशत्वाद्राजानो राज्यविभ्रमैः ॥ ७०

For want of mastery over the senses, even high-souled kings are seen to be held in bondage by their own actions caused by their lust for kingdoms (or royal pleasures).

Note: राज्यविभ्रमैः=ऐश्वर्यविलासैः (by the flashes or glamour of sovereignty) or "lust of territory" also. Roy translates 'many evil minded kings' for 'high souled kings' perhaps due to a different reading.

असन्त्यागात् पापकृतामपापा-
स्तुल्यो दण्डः स्पृशते मिश्रभावात् ।
शुष्केणार्द्रं दह्यते मिश्रभावा-
त्तस्मात् पापैस्सह सन्धिं न कुर्यात् ॥ ७१

By not giving up the sinful, but by associating with them, the sinless also meet with equal punishment (with the sinful), as by mixing up, the wet fuel also is burned along with the dry one. Hence one should not associate with the sinful (wicked).

निजानुत्पततश्शत्रून् पञ्च पञ्च प्रयोजनान् ।
यो मोहान्न निगृह्णाति तमापद्ग्रसते नरम् ॥ ७२

That person falls a prey to calamities, who, out of delusion, does not control his five soaring foes (the senses) with five different objects.

Note: The five different objects of the five senses are to see with the eye, to smell with the nose, to taste with the tongue, to hear with the ear and to feel with the skin. (रूपं शब्दस्तो गन्धरसस्पर्शाश्च विषया अमी) । उत्पततः= flying up or soaring.

अनसूयार्जवं शौचं सन्तोषः प्रियवादिता ।
दमस्सत्यमनायासो न भवन्ति दुरात्मनाम् ॥ ७३

Absence of envy, straightforwardness, purity, contentment, sweetness of speeh, self control, truthfulness and steadiness—these the wicked never have (possess).

Note: अनसूया=want of envy at anothers's prosperity; आर्जवं=plainness of speech without any crookedness in thought or word; शौचं=purity of mind (by washing away the mental impurities of lust, anger and the like) and of body (by washing away the physical dirt);

सन्तोष=संतृप्ति contentment with what one has ; प्रियवादिता= sweetness of speech, pleasing and never irritating another ; दम = control of the mind ; सत्यं = utterance of the real facts ; अनायासः = अचापल्यं lack of shaking, steadiness, unflinchingness. Roy translates अनसूया as guilelessness.

आत्मज्ञानमनायासस्तितिक्षा धर्मनित्यता ।
वाक् चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥ ७४

O ye of Bharata race! self-knowledge, steadiness, forbearance and steadfastness in virtue, guarded speech and charity—these are never known to the lower orders of men (the mean).

Note: तितिक्षा = endurance of unpleasantness; वाक् गुप्ता = some take it to mean capacity to keep secrets (which is far-fetched).

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।
वक्ता पापमादत्ते क्षममाणो विमुच्यते ॥ ७५

Fools do harm to the wise by harsh words and vile reproaches, as a result, the revilers take upon themselves the sins of the wise while the latter who put up patiently with them are absolved of their own.

Note: The user of vile language not only incurs the sin of such utterance but takes upon himself the sin if any, of the person against whom it is used. आक्रोश = रूक्षभाषणं (harsh words); परिवादः = निन्दा (censure).

हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम् ।
शुश्रूषा तु बलं स्त्रीणां क्षमा गुणवतां बलम् ॥ ७६

Violence is the strength of the wicked, the code of punishment, that of the king, obedience (or service) that of women, and patience, that of the meritorious.

Note: The wicked resort to violence as their first and last weapon, the king keeps up his position through his power of meting out punishment on those who break his laws; dutifulness and service are the key-notes of power and respect for a woman, while patience of the virtuous man brings him success and renown.

वाक्संयमो हि नृपते सुदुष्करतमो मतः ।
अर्थवच्च विचित्रं च न शक्यं बहु भाषितुम् ॥ ७७

Control of speech, O king! is verily said to be most difficult, and to hold on a long discourse with elegance and substance is not easy too.

Note: Here the word विचित्र may refer either to the subjects of discourse as being fresh and exciting or to the mode of presentation as to arouse interest and cause delight to the hearer.

अभ्यावहति कल्याणं विविधं वाक् सुभाषिता ।
सैव दुर्भाषिता राजन्ननर्थायोपपद्यते ॥ ७८

A speech well spoken O king! brings on various beneficial effects, while the same if ill spoken tends to troubles.

रोहते सायकैर्विद्धं वनं परशुना हतम् ।
वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥ ७९

The wound caused by arrows gets healed in due course and likewise a forest cut down by the axe sprouts again, but a verbal wound caused by a word ill-uttered and loathsome will never be healed.

Note: Compare—

Many an arrow at random sent
May hit the mark the archer little meant
Many a word at random spoken
May soothe or wound the heart that is broken.

कर्णिनालीकनाराचान्निर्हरन्ति शरीरतः ।
वाक्शल्यस्तु न निर्हर्तुं शक्यो हृदिशयो हि सः ॥ ८०

Arrows of karni, naleeka and naracha can be extracted from the body wherein they have pierced, but a wordy dart is impossible of extraction; it remains verily struck in the heart

Note: Karni is a kind of arrow with its head in the shape of the ear (कर्णाकृतिफलको बाणः); Naleeka is an arrow discharged through a tube (नलिकया प्रक्षेप्यो बाणः); Naaraacha is an arrow made of iron.

वाक्सायका वदनान्निष्पतन्ति
यैराहतश्शोचति रात्र्यहानि ।
परस्य नामर्मसु ते पतन्ति
तान् पण्डितो नावसृजेत् परेभ्यः ॥ ८१

Wordy arrows issue forth from the mouth and one hit by them grieves both day and night. A wise man should not discharge them at others since they hit the vital part of the man hurt.

Note: नामर्मसु = on that part which is not non-vital, i. e on the vital part.

यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।
बुद्धिं तस्यापकर्षन्ति सोऽवाचीनानि पश्यति ॥ ८२

Gods take away the intellect of that person to whom they decree defeat or disgrace, as a result, he stoops to unworthy acts.

Note: The last line literally means 'he sees downward' in the sense that he bends down to do despicable acts. अवाचीन (southern or downward) is the opposite of उदीचीन (northern or-upwards), here it means 'base deeds'.

बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते ।
अनयो नयसङ्काशो हृदयान्नापसर्पति ॥ ८३

When the intellect is clouded and fall is at hand, injustice appears as justice and never departs from the heart. (Injustice remains embedded in the heart).

सेयं बुद्धिः परीता ते पुत्राणां भरतर्षभ ।
पाण्डवानां विरोधेन न चैनानवबुध्यसे ॥ ८४

O, ye, foremost of Bharata dynasty! on account of hostility towards the Pandavas, this

kind of right understanding has left thy sons and thou dost not know them.

Note: This has been translated by Roy as follows: "O Bull of Bharata dynasty! on account of their hostility towards the Pandavas, this kind of clouded understanding has seized them on account of their enmity towards Pandavas and thou dost not see them" This can be explained in several ways as we take the meaning of the word परीत (P. Participle of इ with परि) as 'surrounded', seized, or filled with, or departed.

राजा लक्षणसम्पन्नस्त्रैलोक्यस्यापि यो भवेत् ।
शिष्यस्ते शासिता सोऽस्तु धृतराष्ट्र युधिष्ठिरः ॥ ८५

O Dhritarashtra! Let Yudhishtira who is blessed with all the marks of royalty to become the king of even the three worlds and who is obedient to thyself, be installed as the ruler.

अतीव सर्वान् पुत्रांस्ते भागधेयपुरस्कृतः ।
तेजसा प्रज्ञया चैव युक्तो धर्मार्थतत्त्ववित् ॥ ८६

He is the more rightful heir than all your sons, is possessed of energy and wisdom and is versed in the truths of virtue and worldly welfare.

Note: भागधेये = राज्यांशे (In the heirship to the kingdom).

अनुक्रोशादानृशंस्याद्योऽसौ धर्मभृतां वरः ।
गौरवात्तव राजेन्द्र बहून क्लेशांस्तितिक्षति ॥ ८७

O Lord of kings! this Yudhishtira, the foremost of the virtuous, is putting up patiently with many troubles on account of his kindness and tenderness and out of reverence to thee.

Note: अनुक्रोशः = दयालुत्वम् (kindness);
आनृशंस्यं = अक्रौर्यम् (tenderness).

CHAPTER 3.

(Original Chapter 35.)

धृतराष्ट्र उवाच—Dhritarashtra said :—

ब्रूहि भूयो महाबुद्धे धर्मार्थसहितं वचः ।
शृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे ॥ १

O Thou of mighty intellect! tell me again words such as these brimming with virtue and worldly welfare. Hearing these I am not satisfied. Thou dost speak of beautiful (varied) truths.

विदुर उवाच—Vidura said :—

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम् ।
उभे त्वेते समे स्यातामार्जवं वा विशिष्यते ॥ २

Bath in the holy waters and equality towards all beings, these two may be equal (in merit), or, rather, equality excels.

Note: आर्जवं = अवैषम्यम् (equality, sameness of attitude).

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।
इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥ ३

O Lord ! Be always equal towards thy sons. Thus will thou win great fame here, and attain heaven after death.

यावत् कीर्तिर्मनुष्यस्य पुण्या लोके प्रगीयते ।
तावत् स पुरुषव्याघ्र स्वर्गलोके महीयते ॥ ४

O Thou best of men! as long as a man's holy fame is sung in this world, so long will he be honoured in heaven.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
विरोचनस्य संवादं केशिन्यर्थे सुधन्वना ॥ ५

In this context is an old story illustrating the same, viz, Virochana's dialogue with Sudhanwan for the sake of Kesini.

स्वयंवरे स्थिता कन्या केशिनी नाम नामतः ।
रूपेणाप्रतिमा राजन् विशिष्टपतिकाम्यया ॥ ६

O King ! with the desire of selecting a best husband, a maiden of the name of Kesini, unrivalled in beauty, made up her mind for a Swayamvara form (Self-choice) of marriage.

विरोचनोऽथ दैतेयस्तदा तत्राजगाम ह ।
प्राप्तुमिच्छंस्ततस्तत्र दैत्येन्द्रं प्राह केशिनी ॥ ७

Wishing to gain her hand there came then to that place Virochana, the Daiteya (born of Diti), whereupon Kesini addressed that Lord of Daittyas as follows :

केशिन्युवाच—Kesini said :—

किं ब्राह्मणास्स्विच्छ्रेयांसो दितिजाः स्विद्विरोचन ।
अथ केन स्म पर्यङ्कं सुधन्वा नाधिरोहति ॥ ८

O, Virochana ! who is superior, whether Brahmins or the descendants of Diti ? Also why did not Sudhanwan take his seat on the cot (sofa) ?

विरोचन उवाच—Virochana replied :—

प्राजापत्यास्तु वै श्रेष्ठा वयं केशिनि सत्तमाः ।
अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः ॥ ९

We, the decendants of Prajapathi, (Kasyapa), O Kesini ! are verily the superior and best of all. Ours indeed are all these worlds. Who are the gods and who, the Brahmins !

Note : Herein is revealed the arrogance of Virochana when he praises his own superiority and contemptuously refers to the inferiority of the gods and the brahmins द्विजाति=a brahmin (who is supposed to have two births, one natural and the other with the investiture of thread).

केशिन्युवाच—Kesini said :—

इहैवावां प्रतीक्षाव उपस्थाने विरोचन ।
सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ ॥ १०

O Virochana! Here in this very sacred place we two shall wait. Sudhanwan will arrive here at day-break and I shall see both of you come (sitting) together.

Note: उपस्थान is any place sanctified for a function.

विरोचन उवाच—Virochana said:—

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे ।
सुधन्वानं च मां चैव प्रातर्द्रष्टासि संगतौ ॥ ११

O Gracious timid girl! I shall abide by thy words and thou wilt see at day-break both myself and Sudhanwan come together.

विदुर उवाच—Vidura continued:—

अतीतायां च शर्वर्यामुदिते सूर्यमण्डले ।
अथाजगाम तं देशं सुधन्वा राजसत्तम ॥ १२

Then as the night had passed and the solar disc had risen, Sudhanwan, O best of kings! came to that place.

विरोचनो यत्र विभो केशिन्या सहितः स्थितः ।
सुधन्वा च समागच्छत् प्राह्लादिं केशिनीं तथा ॥ १३

And at the spot O Lord! where Virochana was waiting with Kesini, Sudhanwan appeared before Virochana (the son of Prahlada) and Kesini.

समागतं द्विजं दृष्ट्वा केशिनी भरतर्षभ ।
प्रत्युत्थायासनं तस्मै पाद्यमर्घ्यं ददौ पुनः ॥ १४

O best of Bharata dynasty! seeing the brahmin (Sudhanwan) arrived, Kesini rose and offered him a seat, water to wash feet and then articles of worship.

इति होवाच वचनं विरोचनमनुत्तमम् ।
आस्व तल्पे हि सौवर्णे प्राह्लादे ब्राह्मणस्त्वहम् ॥ १५

Then verily did Sudhanwan address the incomparable Virochana as follows:— "O Son of Prahlada, be thou seated on the golden cot, I am indeed a brahman".

Note: The expression इति ह as one word means 'in conformity with tradition'. अनुत्तम=that over which there is nothing superior; unsurpassed. This sloka is not found in some editions and is considered an interpolation.

अन्वालभे हिरण्मयं प्राह्लादे ते वरासनम् ।
एकत्वमुपसम्पन्नो न त्वासेऽहं त्वया सह ॥ १६

O son of Prahlada! I shall touch thy superb golden seat. I have become one with thee but I cannot be seated along with thee.

Note: Roy translates the latter part as follows: 'I cannot, however, suffer myself to be regarded as thy equal and sit on it with thee'. अन्वालभ्=to touch; उपसम्पन्न =gained, attained. न तु आसे=but I do not sit (अस्).

विरोचन उवाच—Virochana said:—

तवार्हते तु फलकं कूर्चं वाप्यथवा बृसी ।
सुधन्वन् न त्वमर्होऽसि मया सह समासनम् ॥ १७

A plank, a mat of kusa grass or skin, is O Sudhanwan! what is fit for thee. Thou dost not deserve the same seat with me.

Note: कूर्चं is a mat made of Kusa grass. बृसी is the seat of a holy sage, either of Kusa grass or the skin of an animal like deer, tiger etc.

सुधन्वोवाच—Sudhanwan said:—

पितापुत्रौ सहासीतां द्वौ विप्रौ क्षत्रियावपि ।
वृद्धौ वैश्यौ च शूद्रौ च न त्वन्यावितरेतरम् ॥ १८

Father and son, two Brahmins, two Kshatriyas, two Vaisyas and two Sudras equally old can sit on the same seat, but not others, one with the other.

पिता हि ते समासीनमुपासीतैव मामधः ।
बालः सुखैधितो गेहे न त्वं किञ्चन बुध्यसे ॥ १९

Indeed thy father used to wait upon me seated betaking himself to a position lower than mine. Thou art a child brought up in the luxury of the palace and dost not know anything (of it).

विरोचन उवाच—Virochana replied:—

हिरण्यं च गवाश्वं च यद्वित्तमसुरेषु नः ।
सुधन्वन् विपणे तेन प्रश्नं पृच्छाव ये विदुः ॥ २०

O Sudhanwan! wagering upon all our gold, cattle, horses and all the wealth we, Asuras, have among us, we shall put the question to those that are capable of answering it.

सुधन्वोवाच—Sudhanwan said :—

हिरण्यं च गवाश्वं च तवैवास्तु विरोचन ।
प्राणयोस्तु पणं कृत्वा प्रश्नं पृच्छाव यो विदुः ॥ २१

O Virochana! keep to thyself alone all the gold, the cattle and horses. Laying our lives in wager, we shall put the question to those who are able to answer it.

विरोचन उवाच—Virochana said :—

आवां कुत्र गमिष्याव: प्राणयोर्विपणे कृते ।
न तु देवेष्वहं स्थाता न मनुष्येषु कर्हिचित् ॥ २२

Laying a bet on our lives where shall we go? I shall not stand before gods nor at any time before men.

Note: Virochana thinks it below his dignity to approach gods or men to solve the question.

सुधन्वोवाच—Sudhanwan said :—

पितरं ते गमिष्याव: प्राणयोर्विपणे कृते ।
पुत्रस्यापि स हेतोर्हि प्रह्लादो नानृतं वदेत् ॥ २३

As we have wagered our lives, we shall approach thy father, for, Prahlada will never utter a false-hood even for the sake of his son.

विदुर उवाच—Vidura continued:

एवं कृतपणौ क्रुद्धौ तत्राभिजग्मतुस्तदा ।
विरोचनसुधन्वानौ प्रह्लादो यत्र तिष्ठति ॥ २४

Then having thus laid a wager, Virochana and Sudhanwan, both enraged, proceeded to the place where Prahlada was.

प्रह्लाद उवाच—Prahlada said:—

इमौ तौ सम्प्रदृश्येते याभ्यां न चरितं सह ।
आशीविषाविव क्रुद्धावेकमार्गाविहागतौ ॥ २५

These two, who have not moved together as companions before, are seen now coming hither by the same path like two enraged snakes.

किं वै सहैवं चरथो न पुरा चरथस्सह ।
विरोचनैतत् पृच्छामि किं ते सख्यं सुधन्वना ॥ २६

Do you two who never moved in companionship before, do so now? I ask thee this, O Virochana, "Have you made friendship with Sudhanwan?"

विरोचन उवाच—Virochana replied:—

न मे सुधन्वना सख्यं प्राणयोर्विपणावहे ।
प्रह्लाद तत्त्वं पृच्छामि मा प्रश्नमनृतं वदेः ॥ २७

I have made no friendship with Sudhanwan. We have laid a wager on our lives. O Prahlada! I ask you the truth. Don't answer the question untruly.

प्रह्लाद उवाच—Prahlada said:—

उदकं मधुपर्कं चाप्यानयन्तु सुधन्वने ।
ब्रह्मन्नभ्यर्चनीयोऽसि श्वेता गौः पीवरीकृता ॥ २८

Let water and madhuparka be brought for Sudhanwan. O brahmin, thou art worthy of worship. A white fat cow is kept ready.

Note: Water is first offered to a guest for washing the feet, then Madhuparka for quenching the thirst. Madhuparka is a delicious mixture of curds, clarified butter, water, honey and sugar, generally offered in ancient days to a respectable guest. The cow is offered as a gift to a brahmin.

सुधन्वोवाच—Sudhanwan said:—

उदकं मधुपर्कं च प्रश्नवाचार्पितं मम ।
प्रह्लाद त्वं तु मे तथ्यं प्रश्नं प्रब्रूहि पृच्छतः । २९

Water and madhuparka have been offered to me, as it were, by thy enquiries as to my welfare. Tell me, O Prahlada! The truth as to the question that I ask thee.

Note: Here the expression प्रश्नवाचा means 'by the words of enquiry as to my welfare'. Roy translates it as 'on my way hither' based on another reading पथिष्वेवार्पितं मम ॥

किं ब्राह्मणास्स्विच्छ्रेयांस उताहोस्विद्विरोचनः ।

Are Brahmins superior or Virochana?

प्रह्लाद उवाच—Prahlada said:—

न कल्माषो न कपिलो न कृष्णो न च लोहितः ॥ ३०

Neither Kalmasha, nor Kapila, nor Vyasa (Krishnadwaipayana), nor the sage Lohita is competent to answer the question.

Note: The above personages are venerable preceptors of yore who had expounded Dharma (virtue) in its various aspects.

अणीयान् क्षुरधाराया: को धर्मं वक्तुमर्हति ।
अभिवाद्यो भवान् ब्रह्मन् साक्ष्ये चैव नियोजित: ॥ ३१

Who is able to speak of Dharma (virtue) which is keener than the sharp edge of a razor? O brahmin, thou art to be respectfully saluted and I am appointed to be a witness.

Note: In some edition this and the latter half of the previous sloka do not find a place.

पुत्र एको मम ब्रह्मंस्त्वं च साक्षादिहास्थित: ।
तयोर्विवदतो: प्रश्नं कथमस्मद्विधो वदेत् ॥ ३२

O Brahmin! One is my son and thou art present in person. How can one like us answer the question on which you are disputing?

Note: Self-interest as regards the son and fear of curse on behalf of the brahmin are the two factors that would prejudice the answer to the question.

सुधन्वोवाच—Sudhanwan said :—

यद्वै तत्वं न वक्ष्यसि यदि वापि विवक्ष्यसि ।
प्रह्लाद प्रश्नमतुलं मूर्धा ते विफलिष्यति ॥ ३३

If however thou dost not answer the truth or dost answer untruly this incomparable question, thy head, O Prahlada, will burst into pieces.

विदुर उवाच—Vidura continued :—

आदित्येन समायातं प्रह्लादो हंसमब्रवीत् ।
धृतराष्ट्र महाप्राज्ञ सर्वज्ञं सर्वदर्शिनम् ॥ ३४

O Dhritarashtra of great wisdom! then Prahlada asked of a divine sage (Hamsa) who had arrived there accompanied by a descendant of Aditi and who was all all-knowing and all-seeing.

Note: Hamsa is an ascetic of a particular order.

प्रह्लाद उवाच—Prahlada said :—

पुत्रो वाऽन्यो भवेत् ब्रह्मन् साक्ष्ये चापि भवेत् स्थितः ।
तयोर्विवदतोर्हंस कथं धर्मः प्रवर्तते ॥ ३५

O Sage! one may be a son or a stranger (another) and one may stand as a witness (unto them). O Hamsa! while those two are disputing, how should virtue prevail?

Note: In a dispute between a son and another, how should a virtuous witness act? Here ब्रह्मन्=one possessed of supreme knowledge.

हंस उवाच—Hamsa replied :—

गां प्रदद्यादौरसाय यद्वाऽन्यत् स्यात् प्रियं धनम् ।
द्वयोर्विवदतो राजन् प्रश्नं सत्यं यथा वदेत् ॥ ३६

O king! one may give to one's son the cattle or all other wealth counted dear. But where two dispute, one should answer their question according to truth.

Note: The latter part has another reading:— "द्वयोर्विवदतोस्तथ्यं वाच्यं च मतिमंस्त्वया" मतिमन्=O Thou, intelligent. The above slokas 33, 34, 35 are considered by some as interpolations. औरस:=one's own son.

प्रह्लाद उवाच—Prahlada said:—

अथ यो नैव प्रब्रूयात् सत्यं वा यदि वाऽनृतम् ।
हंस तत्त्वं च पृच्छामि किमयं नः करोति सः ॥ ३७

Then if one does not speak at all the truth or untruth, O Sage, I ask thee what sin he commits.

Note: Another reading for the latter half is:— "एतत् सुधन्वन् पृच्छामि दुर्विवक्ता स किं वसेत्". किं वसेत्=what misery will he suffer?

हंस उवाच—Hamsa replied:—

पृष्टो धर्मं न विब्रूयात् गोकर्णशिथिलं चरन् ।
धर्माद्भ्रश्यति राजंस्तु नास्य लोकोऽस्ति न प्रजाः ॥ ३८

One who is asked about virtue should not explain off the question in a zigzag way like a mule astray. O king! such a one falls from virtue and he has neither the kingdom nor subjects (i. e. that king loses both).

Note: Some explain गोकर्णशिथिलं चरन्=as loose as the loose ear of a cow, neither steady nor definite; but the force of the word चरन् could be fully brought out if the word गोकर्णशिथिलं is taken to mean 'straying out of path like a mule'. The last line may be explained. He does not gain the end of life here in this world nor

will he have any issue (if the idea is to be applied generally for all, not for a king alone).

गोकर्णः = a cow's ear; a mule.

धर्म एतान् संरुजति यथा नद्यस्तु कूलजान् ।
ये धर्ममनुपश्यन्तस्तूष्णीं ध्यायन्त आसते ॥ ३९

They who see righteousness, but remain silent, meditating without giving utterance to it, are destroyed by that righteousness, as trees on the banks by rivers in flood.

श्रेष्ठोऽर्धं तु हरेत्तत्र भवेत् पादश्च कर्तरि ।
पादस्तेषु सभासत्सु यत्र निन्द्यो न निन्द्यते ॥ ४०

Where in an assembly, the censurable are not condemned, the president shares the half of the sin, the sinner, a quarter, and the audience. the other quarter.

Note: न सभां प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन् (A wise man should not attend a meeting, with the knowledge of the defects or evils of the members of the audience.)

अनेना भवति श्रेष्ठो मुच्यन्तेऽपि सभासदः ।
कर्तारमेनो गच्छेद्वा निन्द्यो यत्र हि निन्द्यते ॥ ४१

Where the censurable are condemned, the president of the assembly becomes sinless as well as the audience, and the sin reverts to the sinner himself.

Note: अनेना = one without sin (एनः).

प्रह्लाद उवाच—Prahlada asked :—

मोहाद्वा चैव कामाद्वा मिथ्यावादं यदि ब्रुवन् ।
धृतराष्ट्र तत्त्वं पृच्छामि दुर्विवक्ता तु किं वसेत् ॥ ४२

O sage! I ask thee, what is the state of that speaker of untruth who, out of ignorance or interest, speaks the untruth.

Note: Slokas 38—42 are not seen in some editions. धृतराष्ट्र is a kind of swan (hamsa) with the beak and foot black and the rest of the body white (here means one of a hamsa order of saints). किं वसेत्=where or how will he live? (or also what will he suffer from).

हंस उवाच—The sage replied :—

या रात्रिमधिविन्ना स्त्री यां चैवाक्षपराजितः ।
यां च भाराभितप्ताङ्गो दुर्विवक्ता तु तां वसेत् ॥ ४३

One who does not speak plain and true will pass his time, as a wife superseded by another, as one defeated at dice and as one groaning under the weight of anxieties, would pass their respective nights. (He will be sleepless).

Note: अधिविन्न is the past passive participle of विद् with अधि=to marry in addition to one already married.

नगरे प्रतिरुद्धस्सन् बहिर्द्वारे बुभुक्षितः ।
अमित्रान् भूयसः पश्यन् दुर्विवक्ता तु तां वसेत् ॥ ४४

One who speaks not plain and true will pass his time as one barred of admission to the

town at the outer gate starving, and as one seeing only enemies wherever the eye is cast, would pass their respective nights.

Note: बुभुक्षितः may be taken also as a separate entity meaning as one exposed to starvation.

यां च रात्रिमभिद्रुग्धो यां च मित्रे प्रियेऽनृते ।
सर्वस्वेन च हीनो यो दुर्विवक्ता तु तां वसेत् ॥ ४५

One who speaks not plain and true will have to pass his time as one who is injured (by another), as one who has played false to an intimate friend and as one who has lost all his wealth, would pass their respective nights (care-worn and sleepless).

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ ४६

By uttering falsehood regarding an animal (as a sheep or goat) one destroys (casts into hell) five of one's ancestors in the ascending line; By doing the same on behalf of cow, ten such ancestors, on behalf of a horse, a hundred such, and on behalf of a man, a thousand such ancestors are cast into hell.

Note: The increasing seriousness of sin is based on the value of the factors concerned to the welfare of the society.

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन् ।
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदेः ॥ ४७

He who speaks falsehood regarding gold bring ruin on all those born and to be born in the family, and who does so regarding land, bring ruin to everything. Never speak falsehood regarding land.

Note: Here भूमि is said to refer to Kesini who is equal to the earth in many ways. How strict is the last injunction that one should neither encroach on nor claim unlawful title over another's land!

प्रह्लाद उवाच—Prahlada said:—

मत्तः श्रेयानङ्गिरा वै सुधन्वा त्वद्विरोचन ।
माताऽस्य श्रेयसी मातुस्तस्मात् त्वं तेन वै जितः ॥ ४८

Superior to myself is indeed Angiras and superior to thyself O Virochana! is Sudhanwan, and superior to thy mother is his. Therefore thou art conquered by him.

Note: Angiras is the father of Sudhanwa.

विरोचन सुधन्वाऽयं प्राणानामीश्वरस्तव ।
सुधन्वन् पुनरिच्छामि त्वया दत्तं विरोचनम् ॥ ४९

O Virochana! this Sudhanwa has now become the lord of thy life. But O Sudhanwan! I do wish thou dost restore it back to Virochana (or thou didst restore Virochana to me).

सुधन्वोवाच—Sudhanwan replied:—

यद्धर्ममवृणीथास्त्वं न कामादनृतं वदीः ।
पुनर्ददामि ते पुत्रं तस्मात् प्रह्लाद दुर्लभम् ॥ ५०

O Prahlada! since thou hast preferred virtue and have not spoken untruth through self interest, I grant back thy son that ought not to be restored (by the wager).

Note: Roy translates the latter part as 'I grant thy son his life that is dear'. Some take दुर्लभं to mean 'worthy'.

एष प्रह्लाद पुत्रस्ते मया दत्तो विरोचनः ।
पादप्रक्षालनं कुर्यात् कुमार्यास्सन्निधौ मम ॥ ५१

Here is thy son Virochana, O Prahlada! granted by me. He should wash my feet in the presence of the maiden Kesini (suggestive of acceptance of my superiority).

Note: One washing another's feet is according to the ancient Hindu code of morality a mark of offering respect to the latter. The latter half of the sloka is capable of another explanation which, based on a custom prevalent among some, finds little sanction in Sastras viz, "He should wash the feet of the maiden in my presence." This is explained by the custom observed in some quarters that at marriage the couple smear each other's feet with turmeric, suggesting that Kesini be married by Virochana.

विदुर उवाच—Vidura continued:—

तस्माद्राजेन्द्र भूम्यर्थे नानृतं वक्तुमर्हसि ।
मा गमःससुतामात्यो नाशं पुत्रार्थमब्रुवन् ॥ ५२

Therefore, O Lord of kings! Dhritarashtra, it does not behove thee to speak untruth for the sake of land. Do not rush to ruin with thy sons and ministers by not speaking the truth for the sake of thy sons (Kurus).

न देवा यष्टिमादाय रक्षन्ति पशुपालवत् ।
यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् ॥ ५३

Gods do not protect men by resorting to stick like the herdsman. They bless them with intelligence whom they wish to protect.

Note: सुबुद्ध्या योजयन्ति तम् is another reading for the last line. (They unite them with good intelligence.)

यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।
तथा तथाऽस्य सर्वार्थाः सिद्ध्यन्ते नात्र संशयः ॥ ५४

The more or the less a person directs his mind to the good and auspicious, so the more or the less are all his objects accomplished. There is no doubt about this.

Note: In proportion to the mind's goodness is success achieved in all directions.

नैनं छन्दांसि वृजिनात्तारयन्ति
मायाविनं मायया वर्तमानम् ।

नीडं शकुन्ता इव जातपक्षाः
　छन्दांस्येनं प्रजहत्यन्तकाले ॥　५५

The Vedas do not save from sin the deceitful man living by fraud. They forsake him in his last moments like new-fledged birds forsaking their nests.

Note: Another reading for अन्तकाले is अल्पकाले (in a short time). No amount of Vedic learning will save a deceitful man in this world or in the world hereafter.

मद्यपानं कलहं पूगवैरं
　भार्यापत्योरन्तरं ज्ञातिभेदम् ।
राजद्विष्टं स्त्रीपुंसयोर्विवादं
　वर्ज्यान्याहुर्यश्च पन्थाः प्रदुष्टः ॥　५६

Drinking, quarrel, enmity against many men (or against ones' guild), sowing difference between husband and wife, causing dissension among relations, treason against the king, controversy between man and woman and all others sinful ways of life are, it is said, to be shunned.

Note: स्त्रीपुंसयोर्विवादं—Dispute between man and woman should be avoided being unequally matched, or it may als› mean interference in disputes between husband and wife recoils to the disgrace of the intervener ultimately, as the former becomes united in due course. भार्यापत्योरन्तरं is translated as 'connubial disputes' by Roy.

सामुद्रिकं वणिजं चोरपूर्वं
शलाकधूर्तं च चिकित्सकं च ।
अरिं च मित्रं च कुशीलवं च
नैनान् साक्ष्ये त्वधिकुर्वीत सप्त ॥ ५७

A palmist, an erst-while thief of a merchant, a swindler, a physician, a foe, a friend and an actor—these seven are not competent to be witnesses.

Note: शलाकधूर्त has been defined also as :— "शलाकया पाशादिना वा शकुनादिकमुक्त्वा योऽन्यान् वञ्चयति सः" (one who deceives others by telling omens of good and evil and the like with the aid of a stick or string); it means also a 'fowler' who catches birds with the aid of stick or string. कुशीलव is defined as :— कुत्सितं शीलं वाति अनुसरतीति, नर्तकी दासः विटोन्मत्तादिको वा (one who follows or imitates a despicable character, or a servant of an actress, sensualist, one intoxicated and so forth). The allusion of कुशीलव is in reference to Sakuni who played false in the game of dice. वणिजं चोरपूर्वं may also mean one who uses false weights.

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।
पर्वकारश्च सूची च मित्रध्रुक् पारदारिकः ॥ ५८

भ्रूणहा गुरुतल्पी च यश्च स्यात् पानपो द्विजः ।
अतितीक्ष्णश्च काकश्च नास्तिको वेदनिन्दकः ॥ ५९

स्रुवप्रग्रहणो व्रात्यः कीनाशश्चात्मवानपि ।
रक्षेत्युक्तश्च यो हिंस्यात् सर्वे ब्रह्महभिस्समाः ॥ ६०

An incendiary, an administerer of poison, a pimp, a seller of Soma juice, a maker of arrows, a back-biter, one that injures a friend (one treacherous), an adulterer, one causing abortion, one violating the preceptor's bed, a brahmin addicted to spirituous liquors, one who is sharp tongued (or very cruel), one who rakes up old sores, an atheist, a denouncer of Vedas, a greedy priest (one who squeezes money at the point of the sacrificial laddle), one not invested with the sacred thread within the prescribed age, a slaughterer of kine, one who slays another who has taken refuge though himself capable of self preservation, all these are to be reckoned equal to those who have slain brahmins.

Note: These are said to incur the same sin as those who have killed brahmins.

अगारः = house ; गर = poison ; कुण्डाशी = one who makes a livelihood by an adulterine (कुण्ड). This word has been defined as follows :—

अमृते जारजः कुण्डो मृते भर्तरि गोलकः ।
यस्तयोरन्नमश्नाति स कुण्डाशीति कथ्यते ॥

The issue of a woman by a paramour while the husband is alive is called 'Kunda', and that born to a widow is called 'Golaka'. He who eats the food prepared by these two is called a Kundaasi (from अश् to eat); सूची= a back-biter (also a spy, an informer, an astrologer). भ्रूणहा=one who kills an embryo (भ्रूण); काकः=one who like a crow gives pain to one already in trouble, one

who rakes up old enmity. स्रुवप्रग्रहणः=a preist who squeezes money from the master of a sacrifice at the point of the sacrificial laddle; an extortioner; कीनाश= a slaughterer of cows, one who is an eater of meat, कीनं also a cultivator. Another reading for काकश्च is कारुश्च (one unclean); Dhritarashtra's sons are guilty of the crimes of अगारदाही and गरदः towards Pandavas.

तृणोल्कया ज्ञायते जातरूपं
वृत्तेन भद्रो व्यवहारेण साधुः
शूरो भयेष्वर्थकृच्छ्रेषु धीरः
कृच्छ्रेष्वापत्सु सुहृदश्चारयश्च ॥ ६१

With the aid of a torch of straw is known the form of a thing (during night), by action, one noble, and by conduct (non-violence etc.) a virtuous man. A hero is known in danger, the valiant, in difficulty, and friends and foes in dire calamities (of famine and so forth).

Note: उल्का=fire; जातरूपं=the form of a thing (also gold); भद्रः=a noble-born (also virtue, hypocrite). Here is an allusion to the lack of virtue and good conduct among the sons of Dhritarashtra.

जरा रूपं हरति हि धैर्यमाशा
मृत्युः प्राणान् धर्मचर्यामसूया ।
क्रोधः श्रियं शीलमनार्यसेवा
ह्रियं कामः सर्वमेवाभिमानः ॥ ६२

Decrepitude or infirmity of old age destroys beauty; desire, patience; death, life

breath; and envy, righteous conduct; Anger destroys prosperity; the association with the low, one's good disposition; lust, shame; while pride destroys everything.

Note: धैर्यं = here means 'patience'. Some take it as 'boldness'. The former seems better.

न क्रोधिनोऽर्थो न नृशंसस्य मित्रं
क्रूरस्य न स्त्री सुखिनो न विद्या ।
न कामिनो ह्रीरलसस्य न श्रीः
सर्वं तु न स्यादनवस्थितस्य ॥ ६३

Fortune smiles not on the wrathful, nor friend attends on the malicious; women shun the cruel; and learning, the easy-goer. There is no sense of shame for the lustful, nor prosperity to the indolent, and nothing at all to the unsteady.

श्रीर्मङ्गलात् प्रभवति प्रागल्भ्यात् सम्प्रवर्धते ।
दाक्ष्यात्तु कुरुते मूलं संयमात् प्रतितिष्ठति ॥ ६४

Prosperity is born of good auspicious deeds, flourishes through activity, becomes rooted by skill and stays on with self control.

Note: मङ्गलं = everything auspicious or virtuous; प्रागल्भ्यं = activity; दाक्ष्य = ability or skill to do the right quick at the right time (शीघ्रकारित्वं). No prosperity is had without virtuous deeds.

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च ॥ ६५

Eight qualities make a man illustrious, viz., wisdom, high lineage, self restraint, scriptural learning, valour, moderation in speech, charity as it lies within one's power, and gratitude.

एतान् गुणांस्तात महानुभावा-
नेको गुणः संश्रयते प्रसह्य ।
राजा यदा सत्कुरुते मनुष्यं
सर्वान् गुणानेष गुणोऽतिभाति ॥ ६६

O sire! yet there is but one quality that depends exceedingly on the possession of these illustrious acquisitions. When a king honours a man, this quality of royal honour surpasses all other qualities.

Note: Generally royal honour is bestowed on those possessed of the eight merits. But when a man is bestowed with royal honour, even though he has not these eight qualities, the mere fact of his being a recipient of that royal honour though undeserving surpasses all other merits or he is assumed to be possessed of them. Roy translates this sloka as follows: "But, O sire, there is one endowment which alone can cause all these attributes to come together.

The fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite)". The commentator Nilakantha suggests that here is an allusion to Dhritarashtra's favouring Karna who has neither high birth as being brought up as the charioteer's son nor any scriptural learning. These two slokas 65 & 66 are found in some editions repeated as slokas 29 & 30 in Chapter V here. Further sl. 65 is seen as sl. 106 in Chapter I as well.

प्रसह्य=exceedingly; अतिभाति=adds greater lustre to or transcends in lustre.

अष्टौ नृपेमानि मनुष्यलोके
स्वर्गस्य लोकस्य निदर्शनानि ।
चत्वार्येषामन्ववेतानि सद्भि-
श्चत्वारि चैषामनुयान्ति सन्तः ॥ ६७

O king, in the world of men these eight are the pointers to the heavenly region. Of these, four are inseparable with the virtuous and four are sought after by them.

Note: अन्ववेत=P. P. Participle of इ with अनु and अव accompanied with; going with.

यज्ञो दानमध्ययनं तपश्च
चत्वार्येतान्यन्ववेतानि सद्भिः ।
दमः सत्यमार्जवमानृशंस्यं
चत्वार्येतान्यनुयान्ति सन्तः ॥ ६८

Sacrifice, charity, study and penance, these four are inseparably connected with the

virtuous. Self restraint, truthfulness, straightforwardness, non-violence are the four sought after by them.

Note : The latter four, the virtuous try to come by at any risk. अन्ववेतानि (नित्यसंबद्धानि)=ever accompanying ; अनुयान्ति (यत्नेन भजन्ति)=pursue with effort.

इज्याध्ययनदानानि तपस्सत्यं क्षमा घृणा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥ ६९

The eight paths of virtue enjoined by the seers are:— sacrifice, study, charity, penance, truthfulness, forgiveness, mercy and non-covetousness.

Note : 'स्मृत' suggests that this is enjoined by the seers.

तत्र पूर्वचतुर्वर्गो दंभार्थमपि सेव्यते ।
उत्तरश्च चतुर्वर्गो नामहात्मसु तिष्ठति ॥ ७०

The former group of four may be resorted to even out of vanity, but the latter four do not remain with those that are not high-souled. (They are found to exist only in the truly great).

Note: Some resort to the first four only for a show to delude the world with their vanity, not out of any sincerity for the acquisition of such means of virtue.

न सा सभा यत्र न सन्ति वृद्धाः
न ते वृद्धा ये न वदन्ति धर्मम् ।

नासौ धर्मो यत्र न सत्यमस्ति
न तत् सत्यं यच्छलेनानुविद्धम् ॥ ७१

That is not an assembly wherein there are no old men. They are not old who do not speak of virtue. That is not virtue wherein is no truth and that is not truth wherein is interwoven deceit.

Note: This sloka finds a place in Chapter 59, Uttarakanda of Valmiki Ramayana and that chapter is considered to be an interpolation, and this occurs also in the 89th Chapter of सभापर्व.

सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम् ।
शौर्यं च चित्रभाष्यं च दशेमे स्वर्गयोनयः ॥ ७२

These ten are the ways to heaven viz., truth, humility, scriptural knowledge, learning, high lineage, good character, strength, wealth, bravery, and ability to discourse sweet on various topics.

Note: रूपं has been commented upon as 'विनयमुद्रा' (mark of humility). It means also beauty. श्रुतं means religious study, and विद्या is taken by some as propitiation of Deities. चित्रभाष्यं has been explained in several ways as 'reasonable talk', 'sweet discourse', ability to speak on various topics and so on. The word स्वर्गयोनयः has been explained in two senses, viz., 'of heavenly origin' (having heaven for their origin) and also as 'ways to heaven' (the sources of heaven, heavenly life). Another reading for the last foot is दश संसर्गजा गुणाः ॥

पापं कुर्वन् पापकीर्तिः पापमेवाश्नुते फलम् ।
पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यमत्यन्तमश्नुते ॥ ७३

One committing sin becomes notorious and reaps indeed the fruit of sin (misery), while one who does good, becomes famous and enjoys the everlasting fruit of merit (happiness).

तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः ।
पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ॥ ७४

Therefore one should, with a determined vow, never commit sin. Sin, repeatedly indulged in, destroys one's intelligence.

Note: शंसितव्रतः = one with a firm resolve. शंसित = praised, here (fig), determined or fixed. प्रज्ञा = intellect धीः प्रज्ञा शेमुषी मतिः (Amara).

नष्टप्रज्ञः पापमेव नित्यमारभते नरः ।
पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः ॥ ७५

A man who has lost his intelligence commences daily only sinful deeds, while virtue, repeatedly practised, increases one's intelligence.

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ।
पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यस्थानं स गच्छति ।
तस्मात् पुण्यं निषेवेत पुरुषः सुसमाहितः ॥ ७६

The man with increased intelligence always takes only to virtuous deeds. By so doing

(virtuous deeds) he becomes highly famous and departs to blessed regions. Therefore a man should, with a steady resolve, resort to virtue.

असूयको दन्तशूको निष्ठुरो वैरकृच्छठः ।
स कृच्छ्रं महदाप्नोति न चिरात् पापमाचरन् ॥ ७७

He that is envious and venomous, cruel-hearted (or of harsh words), prone to make enmity and is deceitful, is exposed ere long to great misery by taking up to sins.

Note: दन्तशूक=a snake, one with sharp teeth, capable of doing harm to others. (शूक=sharp or pointed ; one who strikes at the vital parts.

अनसूयुः कृतप्रज्ञः शोभनान्याचरन् सदा ।
न कृच्छ्रं महदाप्नोति सर्वत्र च विरोचते ॥ ७८

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come by great misery. On the other hand, he shines everywhere.

प्रज्ञामेवागमयति यः प्राज्ञेभ्यः स पण्डितः ।
प्राज्ञो ह्यवाप्य धर्मार्थौ शक्नोति सुखमेधितुम् ॥ ७९

He is a wise man who draws only wisdom from the wise. He that is wise, after acquiring both virtue and worldly prosperity, becomes capable of increasing his happiness.

दिवसेनैव तत् कुर्याद्येन रात्रौ सुखं वसेत् ।
अष्टमासेन तत् कुर्याद्येन वर्षाः सुखं वसेत् ॥ ८०

One should take up to that by day whereby one could pass the night in happiness. Take to that work during the eight months of the year which will help to pass the rainy season (of four months) in comfort.

पूर्वे वयसि तत् कुर्याद्येन वृद्धस्सुखं वसेत् ।
यावज्जीवं तु तत् कुर्याद्येन प्रेत्य सुखं वसेत् ॥ ८१

Be engaged in that work in your earlier part of life (youth) whereby you could pass your old age in happiness. Be engaged in that work all your life here that departing hence you can live in happiness.

जीर्णमन्नं प्रशंसन्ति भार्यां च गतयौवनाम् ।
शूरं विजितसंग्रामं गतपारं तपस्विनम् ॥ ८२

The wise praise that food that is digested and that wife who has passed her youth, that hero who has won the battle and that ascetic who has attained realisation (lit. the other side).

Note: Food is worthy of praise only if and when it is digested. Any praise before digestion may turn it to be ill-placed. Likewise a wife is to be praised after she had passed her youth, for youth is the testing period of all vices and virtues. A hero is to be praised after success in the field is assured and not earlier, and

likewise an ascetic only after realisation of the Supreme and not earlier. Many are the instances in Hindu treatises where sages like Viswamitra and others have yielded to temptations during their penance.

धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते ।
असंवृतं तद्भवति ततोऽन्यदवदीर्यते ॥ ८३

The defect that is sought to be covered by ill-gotten wealth remains uncovered, while new ones spring up at other places.

Note: छिद्रम् = a hole (hence defect). In the attempt to plug the hole, not only the hole is not plugged, but new ones are formed in other places too.

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।
अन्तः प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ ८४

The Guru or preceptor controls those who have controlled their senses, the king controls the wicked-hearted, and the god of Death, Yama, the son of Vivaswat (Sun) controls those who commit sin clandestinely.

Note: Disciples who have conquered their senses act up to the advice of their Guru.

Here प्रच्छन्नपापः alludes to Duryodhana.

ऋषीणां च नदीनां च कुलानां च महात्मनाम् ।
प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥ ८५

The origin of sages, the source of rivers, that of the families of the high-souled, and of the wicked ways of women are not to be traced.

Note: The sources of these may often be tainted with impurities which are not to be raked up. The root cause of the wicked ways of a woman may lead us tracing after that to find it in her parents or relations which is not desirable to be raked up. This sloka has been translated by Roy as follows :— "The greatness of Rishis, of rivers, of river banks (कूल), of high-souled men, and of woman's wickedness cannot be conceived." "प्रभवो जन्ममूले स्याज्जन्महेतौ पराक्रमे" (source, power etc.).

द्विजातिपूजाभिरतो दाता ज्ञातिषु चार्जवी ।
क्षत्रियश्शीलभाग्राजंश्चिरं पालयते महीम् ॥ ८६

That kshatriya who is intent on the worship of brahmins, who is liberal in charity, who is plain in his dealings with his relations and who possesses a good character, will rule the earth very long.

Note: द्विजाति=a brahmin (having two births, one before and one after the investiture with the thread. It is applicable to Kshatriya and Vaisya also).

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥ ८७

Three classes of people gather unto them an earth of gold flowers (i. e. an earth of plenty and prosperity) viz., the brave, the learned and he that knows to render service to others.

Note: These three classes of people are able to make the country prosperous. They gather flowers of gold from the earth. सुवर्णपुष्पां पृथिवीं=earth whereon are

flowers of gold (prosperity) or where gold flowers. चिन्वन्ति=collect, look out for, heap up, or fill with, etc.).

बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारत ।
तानि जंघाजघन्यानि भारप्रत्यवराणि च ८८

About actions, those done with the aid of intellect are the best, those with the aid of arms, middling, those with the thighs bad, and those of carrying weights (on the head), the worst.

Note: जंघा=means both the upper part of the leg (thigh) and the lower part (the shank). Since जघा (thigh) refers to a private part of the body, the actions of thigh refers to what are accomplished deceitfully. जघन्य=bad, last (also pertaining to जघन or hip). प्रत्यवर=worst. भार here refers to those actions in the accomplishment of which the burden falls on one's own head.

दुर्योधनेऽथ शकुनौ मूढे दुश्शासने तथा ।
कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ ८९

सर्वैर्गुणैरुपेतास्तु पाण्डवाः भरतर्षभ ।
पितृवत् त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत् ॥ ९०

How canst thou hope for prosperity, having entrusted the administration of the kingdom on Duryodhana, on Sakuni, on the foolish Dussasana and on Karna. The Pandavas, possessed of all virtues, O best of Bharata dynasty! look upon thee as a father. Treat them as thy sons.

CHAPTER 4.

(Original Chapter 36.)

विदुर उवाच—Vidura said :—

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
आत्रेयस्य च संवादं साध्यानां चेति नः श्रुतम् ॥ १

In illustration of this context I shall narrate an old story heard by us. It is a dialogue between the sage Atreya and the Saadhyaas.

Note: आत्रेयस्य=दत्तात्रेयस्य ; साध्य=A class of celestials.

चरन्तं हंसरूपेण महर्षिं संशितव्रतम् ।
साध्या देवा महाप्राज्ञं पर्यपृच्छन्त वै पुरा ॥ २

In days of yore the gods Saadhyaas asked of the great sage Atreya of great wisdom and of austere vow who was wandering in the garb of an ascetic (of the Hamsa order).

Note: संशितव्रत=of fixed vows ; (संशित=sharpened, determined). हंस=an ascetic of a particular order.

साध्या ऊचुः—Sadhyas said :—

साध्या देवा वयमेते महर्षे
दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम् ।
श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः
काव्यां वाचं वक्तुमर्हस्युदाराम् ॥ ३

O great sage! we are the celestials known as Sadhyas. Seeing thee, we are not able to guess who thou art. We think thou art learned in the scriptures and very intelligent. It behoves thee to speak unto us words of lofty wisdom.

Note: धीरः=learned; काव्यं=becoming a sage (of wisdom). उदारां=lofty. साध्याः=related to Siddhas who are sprung from the gods (सिद्धास्स्युर्देवयोनयः); those who have realised the Supreme are also called Siddhas (सिद्धो व्यासादिषु स्मृतः).

हंस उवाच—Hamsa replied:—

एतत्कार्यममरास्संश्रुतं मे
धृतिश्शमस्सत्यधर्मानुवृत्तिः ।
ग्रन्थिं विनीय हृदयस्य सर्वं
प्रियाप्रिये चात्मसमं नयीत ॥ ४

O ye, Celestials! (immortals), this fact is well learnt by me, viz., holding fast to fortitude, tranquility, truth and virtue, untying all the knots of the heart, one should look upon both the pleasant and the unpleasant equally (as far as one is concerned).

Note: संश्रुतं=well learnt (श्रु with सं=to learn well). विनीय=discarding, untying. The knots (ग्रन्थि) referred to here are the passions of love, hatred and so forth. It may also mean the false identity of the soul and Anthakarana (mind) as one. आत्मसमं=same to oneself (whether it be pleasant or unpleasant).

सत्यधर्मानुवृत्तिः is translated by Roy as 'observance of true religion', and आत्मसमं as 'like his own self' which does not bring out any clear meaning.

आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः ।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥ ५

One who is being reviled should not pay the reviler in his own coin. The grief of the man who patiently puts up with it consumes the reviler, and wins him the merit of the latter too.

Note: मन्युः=grief, anger, affliction.

नाक्रोशी स्यान्नावमानी परस्य
मित्रद्रोही नोत नीचोपसेवी ।
न चाभिमानी न च हीनवृत्तो
रूक्षां वाचं रुशतीं वर्जयीत ॥ ६

Neither be a reviler nor an insulter of another, neither be a traitor to your friends nor a dependent on the mean; neither be arrogant nor take to mean action. Avoid words harsh and hurting.

Note: हीनवृत्तः may also mean one of ignoble conduct. Other readings for रुशतीं are रुषतीं (angry), उषतीं (burning).

मर्माण्यस्थीनि हृदयं तथाऽसून्
रूक्षा वाचो निर्दहन्तीह पुंसाम् ।

तस्माद्वाचमुशतीं रूक्षरूपां
धर्मारामो नित्यशो वर्जयीत ॥ ७

Harsh words consume the vital parts of the body, the bones, heart and the vital breaths. Therefore one who is virtuous should always avoid words harsh and cutting.

Note: उशती=injurious talk or cutting speech. धर्मारामः=one who exults in virtue (virtuous).

अरुन्तुदं परुषं रूक्षवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धां निर्ऋतिं वै वहन्तम् ॥ ८

One should know him to be the worst of the unfortunate (cursed) among men, verily carrying the god of death chained in his mouth who is acrimonious in disposition, hardhearted, harsh of words and piercing men to the quick with wordy thorns.

Note: अरुन्तुदं=of sour temper (piercing the vital parts also); परुषं=rough, cruel; कण्टक=thorn; वितुदन्तं= piercing (तुद्=to pierce); निबद्धां=chained; निर्ऋति=the god of death (inauspiciousness also). One is said to carry death in his face when he is about to meet with death or destruction.

Roy translates the third line as 'should ever be regarded as a dispenser of misery to men'.

परश्चेदेनमभिविद्ध्येत बाणै-
भृशं सुतीक्ष्णैरनलार्कदीप्तैः ।
विरिच्यमानोऽप्यतिरिच्यमानो
विद्यात् कविः सुकृतं मे दधाति ॥ ९

A man of wisdom, if hit hard by another with wordy arrows, extremely sharp and blazing like fire or sun, though getting exhausted, should remain undaunted, knowing that the other is granting his merit to him.

Note: विरिच्यमानः = getting exhausted or reduced. अतिरिच्यमानः = surpassing, bearing with patience; दधाति = gives (धा to give with dative or genitive), or adds to. Another reading for the third line is: स विद्ध्यमानोऽप्यतिदह्यमानो (though being hit and being burnt thereby). He should not give tit for tat, but should put up with his pain patiently.

यदि सन्तं सेवति यद्यसन्तं
तपस्विनं यदि वा स्तेनमेव ।
वासो यथा रङ्गवशं प्रयाति
तथा स तेषां वशमभ्युपैति ॥ १०

If one serves another who is virtuous or who is wicked, who is an ascetic or verily a thief, one comes under the influence of that other, like a cloth that takes the colour of the dye in which it is soaked.

Note: Association with the virtuous makes one virtuous, and with the wicked, wicked, and so of others.

(The allusion is Dhritarashtra's sons are of harsh words by nature and in their company he also will turn out likewise).

अतिवादं न प्रवदेन्न वादये-
द्यो नाहतः प्रतिहन्यान्न घातयेत् ।
हन्तुं च यो नेच्छति पापकं वै
तस्मै देवाः स्पृहयन्त्यागताय ॥ ११

Gods wish him indeed to come with them (to be in their company) who (though insulted) does not himself insult nor cause others to do so for him in return, who though struck does not himself strike nor cause others to strike in return, and who does not wish to do even slightest harm to the sinner who injures him. (अतिवादः=Insulting language.)

Note: Nilakanta reads the second line as द्योऽनाहतः for द्यो नाहतः and explains, " one not struck should never strike back, and if struck, should never wish to harm the injurer". In this sense, the force of प्रतिहन्यान्न is not fully brought out.

अव्याहृतं व्याहृताच्छ्रेय आहुः
सत्यं वदेद्व्याहृतं तद्द्वितीयम् ।
प्रियं वदेद्व्याहृतं तत् तृतीयं
धर्म्यं वदेद्व्याहृतं तच्चतुर्थम् ॥ १२

Silence is said to be better than speech. And secondly, speech, if at all, should be

truthful. Thirdly, truthful utterance should be beneficial, and fourthly beneficial utterance of truth should conform to Dharma (virtue or righteousness.)

Note: Better silence than speech. Better speak truth than speech for speech sake. Better beneficial or pleasant utterance of that truth than that of mere blunt truth. Let that beneficialness be conducive to maintain righteousness or morality.

If a man goes to injure another and the neighbour, knowing the motive, when questioned, speaks the blunt truth that he is in the house, it is not an utterance of truth beneficial to that other or to society. Likewise to speak the blunt truth to one's face that he is blind or deaf is neither a pleasant one, though it is truthful. In the former case, the beneficialness does not conform to virtue.

यादृशैस्सन्निविशते यादृशांश्चोपसेवते ।
यादृगिच्छेच्च भवितुं तादृक् भवति पूरुषः ॥ १३

A man turns out verily like them with whom he associates, or like them whom he attends on, or verily like that which he wishes to become.

Note: Association with the virtuous makes one virtuous and that with the wicked makes one wicked.

यतो यतो निवर्तते ततस्ततो विमुच्यते ।
निवर्तनाद्धि सर्वतो न वेत्ति दुःखमण्वपि ॥ १४

From whatsoever one turns away, from that he becomes released. By turning away from everything, one does not taste the slightest misery.

न जीयते चानुजिगीषतेऽन्या-
न वैरकृच्चाप्रतिघातकश्च ।
निन्दाप्रशंसासु समस्वभावो
न शोचते हृष्यति नैव चायम् ॥ १५

This one (as described above) is neither conquered nor wishes to conquer others. He is neither a foe nor a retaliator to any. He remains even in praise or censure. He does neither grieve nor rejoice.

भावमिच्छति सर्वस्य नाभावे कुरुते मनः ।
सत्यवादी मृदुर्दान्तो यः स उत्तमपूरुषः ॥ १६

He is the foremost of men who wishes for the prosperity of all and never sets his heart on anything opposed to it, who is truthful in speech, gentle by nature, and restrained of all passions.

Note: The keynote of such a man is 'लोकास्समस्ता-स्सुखिनो भवन्तु' (let all be happy). भावः=prosperity.

नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च ।
रन्ध्रं परस्य जानाति यस्स मध्यमपूरुषः ॥ १७

He is of the middling class who never appeases by empty promises, gives having once promised and who sees the defects of others.

Note: अनर्थकं is explained also to mean 'by saying what is not true' (मिथ्या). Another explanation is 'only by mere words, not by any objects' (वाङ्मात्रेणैव न पदार्थादिना).

दुश्शासनस्तूपहतोऽभिशस्तो
नावर्तते मन्युवशाम् कृतघ्नः ।
न कस्यचिन्मित्रमथो दुरात्मा
कलाश्चैता अधमस्येह पुंसः ॥ १८

These are the traits of the lowest of persons viz., to be unmanageable, agitated and sinful, given up to anger and ungrateful, never a friend of any and wicked at heart.

Note: दुश्शासन may also mean one whose orders or commands are wicked or cruel; ('incapacity to be controlled'—Roy). नावर्तते=does not return; मन्युवशात्= from the grip of anger. The allusion here is to the story that when Duryodhana and others when assaulted by the Gandharvas on their triumphal procession they were rescued by the Pandavas and still they are ungrateful to the latter. उपहतः=beaten; अभिशस्तः=hurt with weapons.

न श्रद्दधाति कल्याणं परेभ्योऽप्यात्मशङ्कितः ।
निराकरोति मित्राणि यो वै सोऽधमपूरुषः ॥ १९

He is also the lowest of men who does not pay heed to the good counsel from others

(elders, preceptors etc.) who is suspicious of himself and repudiates his own friends.

Note: Roy translates the first line as 'who is dissatisfied with any good that may come to him from others'.

उत्तमानेव सेवेत प्राप्तकाले तु मध्यमान् ।
अधमांस्तु न सेवेत य इच्छेद्भूतिमात्मनः ॥ २०

He who wishes his own prosperity should attend only on those that are best, and in times of need on the middling, but never on those that are lowest (mean.)

प्राप्नोति वै वित्तमसद्बलेन
नित्योत्थानात् प्रज्ञया पौरुषेण ।
न त्वेव सम्यक् लभते प्रशंसां
न वृत्तमाप्नोति महाकुलानाम् ॥ २१

True it is that one earns wealth by an improper use of one's might or by perseverance or by intelligence or manliness, but never can that one duly win a good name nor the character of those born of noble family.

Note: असद्बलेन may be split up as two words असत् and बलेन and translated as "the wicked man indeed earns wealth by might etc."

धृतराष्ट्र उवाच—Dhritarashtra said:—

महाकुलेभ्यः स्पृहयन्ति देवा
धर्मार्थनित्याश्च बहुश्रुताश्च ।

पृच्छामि त्वां विदुर प्रश्नमेतं
भवन्ति वै कानि महाकुलानि ॥ २२

The gods who are ever intent on virtue and welfare and who are highly learned (or highly famous), desire for high families. O Vidura! I ask thee this question. "What are indeed high families"?

Note: It is said that gods have a special liking for high noble families.

विदुर उवाच—Vidura replied:—

तपो दमो ब्रह्मवित्त्वं तितिक्षा
इज्या विवाहाः सान्त्वनं चान्नदानम् ।
अष्टावेते नित्यमेवं भवन्ति
सतां गुणास्तानि महाकुलानि ॥ २३

Those families are high in which always exist these eight virtues of the good viz., asceticism, self-restraint, knowledge of the Supreme, forbearance, sacrifice, pure marriages, appeasement, and gifts of food (free feeding)

Note: Another reading for this verse is तपो दमो ब्रह्मवित्त वितानाः पुण्या विवाहाः सततान्नदानम् । येष्वेवैते सप्त गुणा वसन्ति सम्यग्वृत्तास्तानि महाकुलानि ॥ According to this only seven virtues are given prominence, viz., "Asceticism, self-restraint, the Vedic study, Vedic teaching, sacrifices, pure marriages and gifts of food" (Roy).

According to some others these seven are "Asceticism, self-restraint, Vedas, wealth, sacrifices, pure marriages and gifts of food.

येषां न वृत्तं व्यथते न योनि-
श्चित्तप्रसादेन चरन्ति धर्मम् ।
ये कीर्तिमिच्छन्ति कुले विशिष्टां
त्यक्तानृतास्तानि महाकुलानि ॥ २४

Those are high families wherein those born do not swerve from their good conduct, nor their ancestors are pained (but only pleased at their conduct), but practise virtue with a pleasing heart, wish for high fame for their family and shun every sort of falsehood.

Note: व्यथते is taken here in two senses, viz. 'changes' and 'is not pained' as applied to योनिः (ancestors).

अनिज्यया कुविवाहैर्वेदस्योत्सादनेन च ।
कुलान्याकुलतां यान्ति धर्मस्यातिक्रमेण च ॥ २५

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming alliances, giving up the Vedas and by the transgression of virtue.

Note: Herein begins the description of the causes that make a high family impure. कुविवाह may refer to the kinds of unapproved marriages like Rakshasa form etc. also.

देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च ।
कुलान्याकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ २६

High families become sullied by the destruction of things belonging to the god (installed in temples), by taking away properties of the Brahmins and by insulting them too.

ब्राह्मणानां परिभवात् परीवादाच्च भारत ।
कुलान्याकुलतां यान्ति न्यासापहरणेन च ॥ २७

High families become sullied, O scion of Bharata dynasty!, by showing disrespect to Brahmins, insulting them and by the misappropriation of things deposited with them.

Note: परीवादः or परिवादः = blame or censure ; न्यासः = a deposit or pledge, The above three slokas are based on the injunctions laid down in the Code of Manu.

कुलानि समुपेतानि गोभिः पुरुषतोऽर्थतः ।
कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥ २८

Families well blessed with cattle, members and wealth do not come under the list of high families if they are deficient in good conduct and manners.

Note: This may be translated in another way also :—Families are listed as high when they are blessed with learning, virtuous persons and wealth. They are not so listed if they lack in Dharma or righteousness.

गोभिः = वाग्भिः, विद्यया ; पुरुषतः = सत्पुरुषैः ॥

वृत्ततस्त्वविहीनानि कुलान्यल्पधनान्यपि ।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥ २९

Families which are not deficient in good conduct and manners though possessed of little wealth come under the list of high families and attain great renown. (कर्षन्ति=आहरन्ति attract or attain.)

वृत्तं यत्नेन संरक्षेद्वित्तमेति च याति च ।
अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः ॥ ३०

Good conduct and manners should be preserved at any cost; wealth comes and goes; one lacking in wealth is not lost, while one lacking in good conduct and manners is doomed for ever.

Note: वृत्ततः क्षीणो is another reading for वृत्ततो हीनो (meaning same)

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्धया ।
कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥ ३१

Families richly endowed with cows, (learning also) other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame.

मा नः कुले वैरकृत् कश्चिदस्तु
राजा बद्धो मा परस्वापहारी ।
मित्रद्रोही नैकृतिकोऽनृती वा
पूर्वाशी वा पितृदेवातिथिभ्यः ॥ ३२

Let none in our family be an inciter of hatred, none of our kings a captive, none

misappropriating the wealth of others, none treacherous towards friends, none deceitful and lying, nor taking food before offering it to the manes, gods and guests.

Note: नैकृतिक = one possessed of Nikriti (deceit or dishonesty). Another reading for राजा बद्धो is राजाऽमात्यो (none serving a king as minister).

यश्च नो ब्राह्मणान् हन्या-
यश्च नो ब्राह्मणान् द्विषेत् ।
न नः स समितिं गच्छे-
द्यश्च नो निर्वपेत् कृषिम् ॥ ३३

Let him not mingle with us whoever of our dynasty injures brahmins or hates them or destroys agriculture.

Note: निर्वपेत् = would destroy or stand in the way of (also to scatter seed) The last line is translated by some as "who will not cultivate land" and by some as "who among us would cultivate". Both these, we think, miss the spirit since a king's duty is to protect agriculture.

तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।
सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥ ३४

These are never lacking at any time in the houses of the virtuous, viz., grass, ground, water and fourth, true and sweet speech.

Note: तृणानि refers to seats or mats of grass, भूमि to specially prepared plots of ground for guests to be seated upon, उदक to water for washing the feet; उच्छिद्यन्ते = are deprived of (छिद् with उद् = to be deprived of).

श्रद्धया परया राजन्नुपनीतानि सत्कृतिम् ।
प्रवृत्तानि महाप्राज्ञ धर्मिणां पुण्यकर्मिणाम् ॥ ३५

The virtuous devoted to the performance of meritorious deeds have these (the four mentioned above), O king of mighty intellect!, offered in great reverence to the guests when they are engaged in entertaining them.

सूक्ष्मोऽपि भारं नृपते स्यन्दनो वै
शक्तो वोढुं न तथाऽन्ये महीजाः ।
एवं युक्ता भारसहा भवन्ति
महाकुलीना न तथाऽन्ये मनुष्याः ॥ ३६

O king! the wood Syandana, though of small dimensions, is verily capable of bearing weights, but not so other trees (though bigger). Possessed of the virtues (mentioned above), those born in high families are like-wise able to bear great burdens (responsibilities) of life, but not so, other ordinary men.

Note: The Syandana tree is remarkable for its hardness and durability and is generally used in the making of carts and chariots The wood of even very small dimensions of that tree can bear heavy weights,

while wood of other trees, though greater in dimensions, cannot "तिनिशे स्यन्दनो नेमी रथद्रुरतिमुक्तकः" (Amara). Hence the word स्यन्दन a chariot.

न तन्मित्रं यस्य कोपाद् बिभेति
यद्वा मित्रं शङ्कितेनोपचर्यम् ।
यस्मिन् मित्रे पितरीवाश्वसीत
तद्वै मित्रं संगतानीतराणि ॥ ३७

He is not a friend whose anger instils fear, nor is he a friend who has to be attended on in fear or mistrust. One in whom one can seek solace as in a father is indeed the friend. Others are merely those come in contact (mere acquaintances).

Note: The implication is that Dhritarashtra disturbed by doubts on all and everywhere does not look upon Vidura as a friend but only as a casual acquaintance.

यः कश्चिदप्यसंबद्धो मित्रभावेन वर्तते ।
स एव बन्धुस्तन्मित्रं सा गतिस्तत्परायणम् ॥ ३८

Whoever though unconnected (as a relation) behaves with the feelings of a friend, he is verily the relation, verily the friend, the sole help and the best resort.

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।
पारिप्लवमतेर्नित्यमध्रुवो मित्रसंग्रहः ॥ ३९

He who is fickle-minded, who has not waited upon the aged (ripe with wisdom and worldly experience) and who is of a restless or delusive nature, can never gain friends

चलचित्तमनात्मानमिन्द्रियाणां वशानुगम् ।
अर्थास्समभिवर्तन्ते हंसाश्शुष्कं सरो यथा ॥ ४०

Worldly prosperity turns away from him who is unsteady of mind, uncontrolled of self and is under the influence of the senses, like swans forsaking a dried-up lake.

Note: Nilakantha explains समभिवर्तन्ते as सम्यगभित एव वर्तन्ते, न तु स्पृशन्ति (gather round, but do not touch). Swans do not gather round a dried lake, but turns away for good. Will not समपवर्तन्ते be a more correct reading to mean 'turn away from' since समभिवर्तन्ते means turn towards?

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।
शीलमेतदसाधूनामभ्रं पारिप्लवं यथा ॥ ४१

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky (also cloud).

Note: The sky is at times overcast with dark clouds and becomes gloomy. Suddenly it shines bright with the clouds dispelled. Likewise, the wicked are unsteady, slaves of whims and caprices.

सत्कृताश्च कृतार्थाश्च मित्राणां न भवन्ति ये ।
तान् मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते ॥ ४२

Even those creatures that live upon carrion (like foxes, birds of prey and the like) will not touch the dead bodies of those ungrateful who though treated hospitably by their friends are yet dissatisfied.

Note: (सत्कृता अपि कृतार्था न भवन्ति). क्रव्यादाः=those that eat carrion (क्रव्य). Some translate the first part as 'though treated hospitably and made happy by their friends, they do not work for their welfare in return' taking मित्राणां to mean मित्राणां हिताय. Roy's translation is: 'The very birds of prey abstain from touching the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter'. Here the force of the negative in न भवन्ति does not seem to have brought out.

अर्थयेदेव मित्राणि सति वाऽसति वा धने ।
नानर्थयन् प्रजानाति मित्राणां सारफल्गुताम् ॥ ४३

Whether one be rich or poor, one should verily approach friends (for help). Without making request, one is not able to know the sincerity or otherwise of friends.

Note: फल्गुता=insincerity, untrue nature. Here Roy takes अर्चयेत् for अर्थयेत् to mean 'should worship' and the second अनर्थयन् to mean 'until some service is asked'. Nilakanta takes अर्चयेदेव for अर्थयेदेव in the first line, and explains the latter half as follows: अनर्थयन्

प्रार्थनाशून्यः लुब्धस्तु मित्राणां सारफल्गुत्वेन जानातीत्यतः सः कार्यार्थी वणिक्तुल्यो न तु मित्रम्. (A covetous man looks upon another in a commercial sense according to his wealth or otherwise. Hence he is not a friend).

सन्तापाद् भ्रश्यते रूपं सन्तापाद् भ्रश्यते बलम् ।
सन्तापाद् भ्रश्यते ज्ञानं सन्तापाद् व्याधिमृच्छति ॥ ४४

Through sorrow fades beauty, through sorrow fails strength, through sorrow is lost knowledge, and through sorrow one falls a victim to disease.

Note: सन्ताप is explained as 'sorrow caused by the separation of one's beloved'.

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।
अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः ॥ ४५

Nothing is gained through grief; on the other hand, the body suffers much and foes rejoice. Never lose the mind to grieve.

Note: The first foot is explained as शोकेन इष्टं न प्राप्यम्. (Through grief no object of desire is attainable.)

पुनर्नरो म्रियते जायते च
पुनर्नरो हीयते वर्द्धते च ।
पुनर्नरो याचति याच्यते च
पुनर्नरः शोचति शोच्यते च ॥ ४६

Man dies and is born again, becomes poor and flourishes again; he begs and is begged for again, and he mourns and is mourned for again.

Note : Nothing is constant in this world. Death is followed by birth and poverty by prosperity. He who begs today is begged after by others tomorrow and who mourns for another is mourned for in turn in due course.

सुखं च दुःखं च भवाभवौ च
लाभालाभौ मरणं जीवितं च ।
पर्यायशः सर्वमेते स्पृशन्ति
तस्माद्धीरो न च हृष्येन्न शोचेत् ॥ ४७

Happiness and misery, prosperity and poverty, gain and loss, death and birth, these visit all by turns. Therefore the bold (self controlled) should neither rejoice nor bewail.

चलानि हीमानि षडिन्द्रियाणि
तेषां यद्यद्वर्धते यत्र यत्र ।
ततस्ततस्स्रवते बुद्धिरस्य
च्छिद्रोदकुम्भादिव नित्यमंभः ॥ ४८

These six senses are indeed always unsteady. Whichever of these increases in intensity anywhere, through that flows out one's understanding, like water through the holes of a water pot.

Note: The six senses are the ear, skin, eye, tongue, nose and the mind (श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चैव पञ्चमी, and मनः). Whichever of these increases in its restlessness, through those holes of restlessness flows

out the water of understanding from th- pot of the heart and it gradually becomes emptied.

धृतराष्ट्र उवाच—Dhritarashtra said:—

तनुरुद्धश्शिखी राजा मिथ्योपचरितो मया ।
मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति ॥ ४९

The king Duryodhana, wrongly fondled by me is a fire enclosed in the body. He will annihilate my foolish sons through war.

Note: Here the word राजा may as well be applied to Yudhishtira since Dhritarashtra knows in his heart of hearts that he is the rightful heir to the kingdom. " King Yudhishtira who has been deceitfully treated by me is like unto a fire concealed in the body and he will annihilate my foolish sons through war." The former idea can be justified as follows: Dhritarashtra has not openly acknowledged Yudhishtira as a king, contrary to what is said here as 'Raja' (King). Further, fire lay concealed in the wood and when kindled it burns the very wood in which it was hidden and all those in contact with it. In this sense the word शिखी (fire) is more suitable as applying to Duryodhana in the context, for Duryodhana by taking to war will destroy not only himself, but all his foolish brothers and partisans. तनुरुद्धः is explained in two ways as (1) enclosed in the body (तनु), (2) enveloped by subtle virtue (तनुना सूक्ष्मेण धर्मेण) as applicable to Yudhishtira

नित्योद्विग्नमिदं सर्वं नित्योद्विग्नमिदं मनः ।
यत्तत्पदमनुद्विग्नं तन्मे वद महामते ॥ ५०

All this is perpetually alarming; and my mind is always beset with anxiety. O, thou of great intellect! instruct me as to the way whereby I can be free of anxieties.

Note: पद् may mean word, matter, or way.

विदुर उवाच—Vidura said:—

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात् ।
नान्यत्र लोभसन्त्यागाच्छान्ति पश्यामि तेऽनघ ॥ ५१

O Sinless one! I do not find any peace for you in anything else other than knowledge and penance, in anything else other than control of the senses and in anything other than complete renunciation of covetousness.

Note: Here the word अनघ (sinless) suggests that Dhritarashtra has not committed any serious sins that debar him from attaining peace. विद्या is what is had through study; तपः is the observance of one's duty.

बुद्ध्या भयं प्रणुदति तपसा विन्दते महत् ।
गुरुशुश्रूषया ज्ञानं शान्ति योगेन विन्दति ॥ ५२

By knowledge one dispels all fear, by penance attains everything great, by waiting upon the preceptor, obtains knowledge, and by self-restraint, peace.

Note: Here the knowledge (बुद्धि) referred to is self-knowledge (आत्मज्ञानं) knowing that the one self is pervading all the universe. Through penance, one seeks after and comes by transcendental experience.

By waiting upon the preceptor in all reverence and by questions, doubts are cleared and pure wisdom is had ; eternal peace can be had only through Yoga or the restraint of mental activities (योगश्चित्तवृत्तिनिरोधः). The keynote here is that one should get rid of all ignorance and see God in all and everywhere. महत्=सद्गुरुशास्त्रादिकम् (a good preceptor and all sciences).

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।
रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥ ५३

Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals. Roy translates the first half of this sloka as follows :— (They that desire salvation) without having acquired the merit attainable by gifts or that which is attainable by practising the ritual of the Vedas.

Note: Attachment and aversion are to be avoided at all costs by those that seek salvation and release from worldly bondage.

स्वधीतस्य सुयुद्धस्य सुकृतस्य च कर्मणः ।
तपसश्च सुतप्तस्य तस्यान्ते सुखमेधते ॥ ५४

He fares prosperous at the end who has taken to a right course of study, who has fought valiantly for a right cause, who has done good deeds and who has practised austere penance.

Note: Here the expression तत्त्व in तत्त्वान्ते refers to study, the fight, the good deeds and penance mentioned earlier, at the close of which he attains increased happiness. In Roy's translation: "The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly always increases at the end." Meritorious deeds do not figure as a separate factor.

स्वास्तीर्णानि शयनानि प्रपन्ना
न वै भिन्ना जातु निद्रां लभन्ते ।
न स्त्रीषु राजन् रतिमाप्नुवन्ति
न मागधैः स्तूयमाना न सूतैः ॥ ५५

Those that are divided (from their relatives after quarrelling) never get a wink of sleep though they take up to beds decently prepared, nor O king! any pleasure from women, nor any delight in being eulogised by court-bards and sycophants.

Note: मागधः and सूतः are two classes of court-bards who are engaged to sing praises of the king.

भिन्नाः = भेददृष्टिमन्तः (who see difference everywhere as opposed to one who sees everything as the one Supreme), or ज्ञातिभेदवन्तः (who see difference among relations).

न वै भिन्ना जातु चरन्ति धर्मं
न वै सुखं प्राप्नुवन्तीह भिन्नाः ।
न वै भिन्ना गौरवं प्राप्नुवन्ति
न वै भिन्नाः प्रशमं रोचयन्ति ॥ ५६

Those with the outlook of difference never practise virtue (willingly); happiness they find nowhere; respectability they do never command; nor find they delight in peace.

Note: भिन्ना=स्वज्ञातिविरोधिनः (who are opposed to one's own relations).

न वै तेषां स्वदते पथ्यमुक्तं
योगक्षेमं कल्पते नैव तेषाम् ।
भिन्नानां वै मनुजेन्द्र परायणं
न विद्यते किञ्चिदन्यद् विनाशात् ॥ ५७

What is spoken to their good, they never relish, nor have they any concern about their welfare. O king, the ultimate goal (final resort) of those averse to relations is nothing but destruction.

Note: The implied idea in Yogakshema is explained as follows: Yoga is the acquisition of what one has not got and Kshema is the safe preservation of what one has acquired.

संपन्नं गोषु संभाव्यं संभाव्यं ब्राह्मणे तपः ।
संभाव्यं चापलं स्त्रीषु संभाव्यं ज्ञातितो भयम् ॥ ५८

As abundance of milk is possible to be had from cows, as asceticism is possible of brahmins, and inconstancy in women, so is fear possible from relations (for the man who is partial).

तन्तवोऽप्यायता नित्यं
तनवो बहुलाः समाः ।
बहून् बहुत्वादायासान्
सहन्तीत्युपमा सताम् ॥ ५९

Many a fine thread of equal length gathered together are able, on account of their numbers, to bear many a pressure over them (caused by the rolling of the shuttle-cock). The same is the case with the good. (They are able to accomplish great things by their union).

Note: Nilakantha explains this referring to the context as follows: तन्तवः=perpetuators; कुलतन्तवः (पाण्डवाः); आप्यायिताः=संवर्धिताः (brought up by धृतराष्ट्र); तनवः= बालाः (children); बहुलाः समाः (many years); बहुत्वात् on account of many relations and sages in the forest, thus revealing that Pandavas are virtuous and are not to be deceived.

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च ।
धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ ॥ ६०

O Dhritarashtra! burning brands, when separated, emit only smoke, but when collected together blaze out. O thou best of Bharata's dynasty! exactly same is the case with the relatives.

Note: Union conduces to lustre and success while disunion leads to dimness and failure.

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च ।
वृन्तादिव फलं पक्कं धृतराष्ट्र पतन्ति ते ॥ ६१

O Dhritarashtra ! Those who act the tyrant towards brahmins, women, relations and cows fall down like ripe fruit from its stalk.

Note: The Pandavas besides being relations are associating with brahmins and as such they are not to be tyrannised over at all.

महानप्येकजो वृक्षो बलवान् सुप्रतिष्ठितः ।
प्रसह्य एव वातेन सस्कन्धो मर्दितुं क्षणात् ॥ ६२

A tree standing alone though great, strong and deep-rooted, is possible of being in a moment shattered along with its branches by (a violent blast of) wind.

Note: स्कन्ध=the long branch (also trunk) of a tree. प्रसह्यः=शक्यः (is able).

अथ ये सहिता वृक्षाः संघशः सुप्रतिष्ठिताः ।
ते हि शीघ्रतमान् वातान् सहन्तेऽन्योन्यसंश्रयात् ॥ ६३

While those trees that are close, deep rooted and standing together in clumps, withstand the on-rushing gust of wind, on account of their mutual support.

एवं मनुष्यमप्येकं गुणैरपि समन्वितम् ।
शक्यं द्विषन्तो मन्यन्ते वायुर्द्रुममिवैकजम् ॥ ६४

Even so, a man though endowed with all merits yet standing single is considered by his

enemies to be capable of being defeated like the lonely tree shattered by the wind.

अन्योन्यसमुपष्टंभादन्योन्योपाश्रयेण च ।
ज्ञातयः सम्प्रवर्धन्ते सरसीवोत्पलान्युत ॥ ६५

With mutual support and with mutual dependence, relatives prosper verily like the water-lilies in the lake (water-lilies grow with their stalks mutually intertwined).

Note: उत्पलं = any lotus or water lily, especially blue lotus. Another reading is अन्योन्यापाश्रयेण (अपाश्रयः = support).

अवध्या ब्राह्मणा गावो ज्ञातयः शिशवः स्त्रियः ।
येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥
महत्यपराधेऽपि तेषां दण्डो विसर्जनम् ॥ ६६

Brahmins, cows, relatives, infants, women, those whose food is eaten and those all who have sought refuge, these are never to be slain. Even if they are guilty of serious crimes, their punishment is banishment.

न मनुष्ये गुणः कश्चिद्राजन् सधनतामृते ।
अनातुरत्वाद् भद्रं ते मृतकल्पा हि रोगिणः ॥ ६७

O king! there shines no merit in man without his being wealthy. From sound health arise thy prosperity; the sick are almost equal to the dead.

Note: "There shines no merit in man without his being wealthy and healthy. May you be happy (since you are both wealthy and healthy) and attain peace." (According to Nilakantah).

अव्याधिजं कटुकं शीर्षरोगि
पापानुबन्धं परुषं तीक्ष्णमुष्णम् ।
सतां पेयं यन्न पिबन्त्यसन्तो
मन्युं महाराज पिब प्रशाम्य ॥ ६८

O great king! anger is a sort of head ache that is not born of any (real) disease. It is a strong drink, bitter, pungent, hot and of injurious effects which can be swallowed by the virtuous but not by the wicked. Do thou, O great king, swallow it up and enjoy peace.

Note: मन्यु=मन्युर्दैन्ये क्रतौ क्रुधि (grief or miserableness, sacrifice, anger). Nilakantah takes मन्यु to mean here दैन्यं (feebleness or meanness).

प्रशाम्य=शान्ति प्राप्नुहि=Mayst thou attain peace.

रोगार्दिता न फलान्याद्रियन्ते
न वै लभन्ते विषयेषु तत्वम् ।
दुःखोपेता रोगिणो नित्यमेव
न बुद्ध्यन्ते धनभोगान्नसौख्यम् ॥ ६९

Those who are afflicted with disease have no love or regard for their offspring and worldly possessions, nor have they the power of discrimination of good and bad of worldly pleasures.

They are always beset with misery. They know not anything of the enjoyments of wealth or of happiness.

Note: Roy takes फल to mean 'enjoyment' and translates the second line as 'nor do they desire any happiness from wealth'.

The last line is explained in other ways too as follows:— They find (know) no happiness in the possession of wealth, in sexual enjoyment or in food (feast). Or, though sick they are not unaware of happiness consequent on the possession of wealth (though they cannot enjoy them). फलं=offspring; तत्वं=knowledge about good and bad.

पुराह्युक्तं नाकरोस्त्वं वचो मे
द्यूते जितां द्रौपदीं प्रेक्ष्य राजन् ।
दुर्योधनं वारयेत्यक्षवत्यां
कितवत्वं पण्डिता वर्जयन्ति ॥ ७०

Beholding Droupadi (in tears) won at dice, I did tell thee before, O king!, "keep off Duryodhana from the game at dice. The wise shun gambling", but thou didst not pay heed (act up) to my words.

Note: कितवत्वं = द्यूतप्रियत्वं (addiction to gambling); also 'deceit'.

न तद्बलं यन्मृदुना विरुध्यते
सूक्ष्मो धर्मस्तरसा सेवितव्यः ।
प्रध्वंसिनी क्रूरसमाहिता श्री-
र्मृदुप्रौढा गच्छति पुत्रपौत्रान् ॥ ७१

That is not strength which is pitted against softness. Subtle justice is to be pursued after by strength. Prosperity won by cruel means is doomed to perish, while that acquired by gentle and dignified means descends to sons and grandsons (to posterity).

Note: To explain with reference to the context:-
Strength as used by Duryodhana, Dussasana and others against the gentle Pandavas and Droupadi was not becoming Strength should always pursue the subtle ends of justice. The success gained by Duryodhana and others over the Pandavas in the game at dice through deceit cannot last long.

To explain generally. Strength should be tempered with gentleness and it should be used to serve justice What is won by illegal and cruel means will not only not last long but will bring destruction on the winner himself, while that acquired properly by gentle and dignified means will last long, descending to posterity.

तरसा = by strength (तरस् = strength). Some take it as 'quickly'. प्रध्वंसिनी = liable to destruction or that which destroys. क्रूरसमाहिता = entrusted with thy cruel sons by Yudhishtira the soft-natured, according to Nilakanta.

धार्तराष्ट्राः पाण्डवान् पालयन्तु
पाण्डोस्सुतास्तव पुत्रांश्च पान्तु ।
एकारिमित्राः कुरवो ह्येककार्या
जीवन्तु राजन् सुखिनः समृद्धाः ॥ ७२

O king! let thy sons protect the Pandavas, and the sons of Pandu protect thy sons. Let the Kurus having the same friends and the same foes and a same common activity, live happy and prosperous.

Note: Here the expressions धार्तराष्ट्राः and पाण्डोस्सुताः suggest their near relationship as being the sons of Dhritarashtra and Pandu, the brothers The word कुरवः is suggestive of the fact that both of them (Pandavas and Kouravas) belong to the same royal race of Kuru, a term applied to the kings of Kuru, the country in the North-west of India about the site of modern Delhi.

मेढीभूतः कौरवाणां त्वमद्य
त्वय्याधीनं कुरुकुलमाजमीढ ।
पार्थान् बालान वनवासप्रतप्तान्
गोपायस्व स्वं यशस्तात रक्षन ॥ ७३

Thou art at present the prop of the Kauravas. O thou of the race of Ajameeda! the dynasty of Kurus is dependent on thee. O Sire! dost thou protect the children of Pritha who are extremely afflicted with the sufferings of their exile in forest, and keep thy own fame (untarnished).

Note: मेढीभूतः=who has become a medhi or prop, (pillar) "मेढीभूतः खलस्तंभीभूतः स्वयं निर्व्यापारोऽपि परितः सञ्चारमाणानां बलीवर्दानामिव पुत्राणां यथेष्टप्रचारनिरोधकः". A post put up in the middle of a thrashing floor, though it is stationary by itself controls the oxen bound to it from not going

beyond the tether. Like such a post, Dhritarashtra is to control the wayward movements of his sons.

आजमीढ=born of the dynasty of Ajameeda who was the eldest son of Hasti who founded the city called Hastinapura (near modern Delhi) so called after his name; पार्थान्=sons of Pritha or Kunti, one of the two wives of Pandu.

सन्धत्स्व त्वं कौरव पाण्डुपुत्रैः
मा तेऽन्तरं रिपवः प्रार्थयन्तु ।
सत्ये स्थितास्ते नरदेव सर्वे
दुर्योधनं स्थापय त्वं नरेन्द्र ॥ ७४

O thou born of the Kuru race! reconcile thyself with the sons of Pandu. Let not the foes seek after their defects. All of them, O God among men, are steadfast in truth. O Lord of men! dost thou check Duryodhana.

Note: The second line may also be explained as "Let not thy foes pray for difference (between you and the Pandavas). अन्तरं=defect, difference, opportunity; स्थापय=keep back.

CHAPTER 5.

(Original Chapter 37.)

विदुर उवाच—Vidura continued:—

सप्तदशेमान् राजेन्द्र मनुः स्वायंभुवोऽब्रवीत् ।
वैचित्रवीर्य पुरुषानाकाशं मुष्टिभिर्घ्नतः ॥ १

O Lord of kings, son of Vichitraveerya! Manu, the first, the son of the god Brahma

has declared the following seventeen persons as those who strike the atmosphere with clenched fists.

Note: 'To strike the atmosphere with clenched fists' as used here is an idiomatic expression in Sanskrit for 'to do an act rashly and to no purpose which merely serves to expose oneself to contempt'.

तानेवेन्द्रस्य च धनुरनाम्यं नमतोऽब्रवीत् ।
अथो मरीचिनः पादानग्राह्यान् गृह्णतस्तथा ॥ २

He has spoken of these men too as those who wish to bend the unbendable bow of Indra (the rainbow of watery vapour), and likewise to catch the uncatchable rays of the sun and the moon.

Note: Another reading for तानेवेन्द्रस्य is दानवेन्द्रस्य (दानूनां समूहो दानवं=a bank of clouds. The rainbow (इन्द्रधनुः) seen in the clouds is unbendable since it is light reflected in the vapour). दानवे इन्द्रस्य=दानवेन्द्रस्य (archaic). मरीचिनः=of that with rays, viz., sun, moon and the like; पादान्=rays.

यश्चाशिष्यं शास्ति वै यश्च तुष्ये-
द्यश्चातिवेलं भजते द्विषन्तम् ।
स्त्रियश्च यो रक्षति भद्रमश्नुते
यश्चायाच्यं याचते कत्थते वा ॥ ३

यश्चाभिजातः प्रकरोत्यकार्यं
यश्चाबलो बलिना नित्यवैरी ।

अश्रद्दधानाय च यो ब्रवीति
 यश्चाकाम्यं कामयते नरेन्द्र ॥ ४

वध्वाऽवहासं श्वशुरो मन्यते यो
 वध्वाऽवसन्नभयो मानकामः ।
परक्षेत्रे निर्वपति यश्च बीजं
 स्त्रियं च यः परिवदतोऽतिवेलम् ॥ ५

यश्चापि लब्ध्वा न स्मरामीति वादी
 दत्वा च य कत्थति याच्यमानः ।
यश्चासतः सान्त्वमुपानयीत
 एतान्नयन्ति निरयं पाशहस्ताः ॥ ६

The seventeen classes of men mentioned above are as follows:

He who teaches one who is not (desirous of becoming) his pupil, he who is pleased with what little he gains, he who maintains himself waiting upon the enemy unseasonably, and on protecting women, he who begs of him who should never be begged for, and who is given to boasting.

Note: अशिष्यं may also mean (one uncontrollable). भद्रमश्नुते (keeps oneself safe) refers to one who waits upon the enemy and to one who seeks protection from women. In this sloka are six types of persons. Roy translates the third line as 'he who seeks to restrain women'. The second and third lines are explained by

Nilakanta as : " One who serves an enemy and protects women with a self-interest, viz , to maintain oneself " (द्विषन्तं भजते स्वकार्यार्थमिति शेषः । कार्यमेवाह—मद्रमश्नुत इति शत्रुसेवया स्त्रीरक्षया च यो मद्रमश्नुते तौ द्वौ मूर्खावित्यर्थः).

He who born in a high family takes to unbecoming act, he who though weak entertains perpetual enmity towards the powerful, he who talks to one not listening to attentively, he who desires to have that which is undesirable.

Note : Herein are four types of the above class of seventeen.

He who considers himself a father-in-law and yet jests with his daughter-in-law, he whose fears have been dispelled by a woman (or daughter-in-law) and yet wishes to commnand respect from them, he who sows seed in another's field (who begets on another's wife), he who excessively speaks ill of woman.

Note : Herein are four other types. Roy translates the last lime ' he who speaketh ill of his own wife '.

He who having received from another says that he does not remember, he who having given or having promised to give abuses when asked to keep up to it (or having given on being begged for, boasts of it) and he who seeks to console the unrighteous. With noose in hand, the messengers of the god of Death drag them to hell.

Note: With the three types mentioned above the total comes to seventeen.

It is a practice with Hindu pilgrims to make oral gifts of both movable and immovable property when they visit holy shrines and sacred places, which are completed by legal documents of such gifts on their return home.

Another reading for सान्त्वं in the 3rd line of sloka 6 is सत्वं. One who tries to prove as truth (सत्वं=सत्यत्वं) what is really false असत: (or the existence of what does not really exist), or to prove the goodness (सत्वं=साधुत्वं) of the wicked (असतः). Nilakanta.

The following two slokas are seen in some editions after the sixth sloka herein of which the latter is a repetition of the sloka 62 in chapter 3

यस्मिन् यथा वर्तते यो मनुष्य-
स्तस्मिन् तथा वर्तितव्यं स धर्मः ।
मायाचारो मायया वर्तितव्यः
साध्वाचारः साधुना प्रत्युपेयः ॥

That is virtue that in the way a man behaves towards another, that other should likewise behave towards him. One who behaves deceitfully should be treated deceitfully, and one of good behaviour should likewise be treated well or honestly.

जरा रूपं हरति हि धैर्यमाशा
मृत्युः प्राणान् धर्मचर्यामसूया ।

कामो ह्रियं वृत्तमनार्यसेवा
क्रोधः श्रियं सर्वमेवाभिमानः ॥

Old age destroys beauty; desire, patience; death takes away life; envy, the practice o righteousness; lust takes off shame; association with the ignoble destroys good conduct; anger destroys prosperity, and pride, everything.

Note: Dhritarashtra thinks as follows after hearing this truth from Vidura :— If my sons who are by nature proud are fated to live only short, then even if they discard their pride, they will not live longer. Likewise if they are destined to live long they will not die earlier even if they do not give up their pride'. With this thought in mind he asks Vidura the question as asked in the next sloka शतायु. (Nilakanta).

धृतराष्ट्र उवाच—Dhritarashtra said :—

शतायुरुक्तः पुरुषः सर्ववेदेषु वै यदा ।
नाप्नोत्यथ च तत्सर्वमायुः केनेह हेतुना ॥ ७

When it has been verily declared in all Vedas that a man lives for a hundred years, why is it that all do not attain that age?

विदुर उवाच—Vidura replied :—

अतिमानोऽतिवादश्च तथाऽत्यागो नराधिप ।
क्रोधश्चात्मविधित्सा च मित्रद्रोहश्च तानि षट् ॥ ८

एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूंषि देहिनाम् ।
एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥ ९

Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O king! are verily the sharp swords that cut off the periods of life of beings. These kill men, and not death. May you be blessed (your sons giving up all these six evils and living a hundred years).

Note: Vidura wishes that the sons of Dhritarashtra may be saved of these evils and thus live the full life span of hundred years to the glory and renown of their aged, blind father.

अत्यागः may also mean great error (आगः) Roy has for this 'excess in eating' perhaps based on the reading अत्याश.

विश्वस्तस्यैति यो दारान् यश्चापि गुरुतल्पगः ।
वृषलीपतिर्द्विजो यश्च पानपश्चैव भारत ॥ १०

आदेशकृद् वृत्तिहन्ता द्विजानां प्रेषकश्च यः ।
शरणागतहा चैव सर्वे ब्रह्महणः समाः ॥
एतैस्समेत्य कर्तव्यं प्रायश्चित्तमितिश्रुतिः ॥ ११

He who takes to the wife of one trusted in him, who violates the bed of his preceptor, that brahmin who is the husband of the woman of the low caste, he who is addicted to drinking, who advises (or gives orders) to commit unrighteous deeds, who destroys the means of one's livelihood, who keeps brahmins as servants

and he who takes away the life of those who have sought refuge in him, all these, O scion of Bharata dynasty! are equal to have committed the sin of slaying brahmins. The Vedas declare that one coming in contact with these, should undergo expiation.

Note: आदेशकृत् means 'a leader' (ग्रामणीः). Roy translates the first part of sloka 11 as follows:— 'He who commands brahmins or becometh their master or taketh away the lands that support them.' The implication as suggested by Nilakanta is 'if thy sons do not give up their pride etc, they stand in the way of Pandavas (वृत्तिहन्ता), and as such thou shouldst not associate with them'.

गृहीतवाक्यो नयविद् वदान्यः
शेषान्नभोक्ता ह्यविहिंसकश्च ।
नानर्थकृत्याकुलितः कृतज्ञः
सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥ १२

He who has taken advice of the virtuous preceptors, who is well versed in morality, who is liberal, who takes food having first offered it to the gods, manes and guests, who is non-violent towards others, who is not distressed as having done anything evil, who is grateful, gentle and learned, he goes to heaven.

Note: गृहीतवाक्यः is explained by some as 'learned'; another reading is गृहीतवाग्यो=यः गृहीतवाक् (of moderate speech). नय=morality, justice etc. अविहिंसकः=he that

envieth none (Roy). नानर्थकुल्याकुलितः=he that is incapable of doing anything that injureth others (Roy).

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ १३

O king! very common are men who speak always pleasing words, but rare indeed are the speaker and the listener of words unpleasant yet beneficial.

यो हि धर्मं समाश्रित्य हित्वा भर्तुः प्रियाप्रिये ।
अप्रियाण्याह पथ्यानि तेन राजा सहायवान् ॥ १४

The king finds a real help in him who speaks unpleasant yet beneficial words taking his stand on virtue, leaving out of consideration whether it is pleasing or displeasing to the former.

त्यजेत् कुलार्थे पुरुषं ग्रामस्यार्थे कुलं त्यजेत ।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥ १५

An individual should be abandoned for the sake of a family, a family for the sake of a village, a village for the sake of the country, and the whole earth for the sake of one's self.

आपदर्थे धनं रक्षेद्दारान् रक्षेद्धनैरपि ।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ १६

One should protect one's wealth for the sake of (future) adversity; should protect one's

wedded wife even (at the cost of one's wealth), and should protect one's own self more than the wealth or the wedded wife.

(दाराः = wife, always plural).

Note: Roy translates दारान् रक्षेद् धनैरपि 'by his wealth one should protect his wives etc.'

द्यूतमेतत् पुरा कल्पे दृष्टं वैरकरं नृणाम् ।
तस्माद्द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥ १७

It has been noted from very early ages that gambling generates enmity among men. Therefore a wise man should never take to it even for the sake of mere jest (of passing away time).

Note: कल्प = that which is capable (of creation and destruction). Thousand celestial cycles of years is one day-time of Brahma, the God of creation, and an equal period his one night. With the beginning of his day, creation starts, and with that of night, it ceases to exist.

उक्तं मया द्यूतकालेऽपि राज-
न्नेदं युक्तं वचनं प्रातिपेय ।
तदौषधं पथ्यमिवातुरस्य
न रोचते तव वैचित्रवीर्य ॥ १८

Even at that very time of the gambling, O son of Pratipa, I told thee, "O king, this is not proper". But O son of Vichitraveerya! like an efficacious (safe) medicine unto the sick, those words of mine were not to thy taste.

काकैरिमांश्चित्रबर्हान्मयूरान्
पराजयेथाः पाण्डवान् धार्तराष्ट्रैः ।
हित्वा सिंहान् क्रोष्टुकान् गूहमानो
प्राप्ते काले शोचिता त्वं नरेन्द्र ॥ १९

O king! thou wouldst have the sons of Pandavas, the peacocks with variegated plumage, defeated by thy sons, the crows. Leaving off the lions and seeking to protect the jackals, thou wilt have to bewail when the proper time is at hand.

यस्तात न कुप्यति सर्वकालं
भृत्यस्य भक्तस्य हिते रतस्य ।
तस्मिन् भृत्या भर्तरि विश्वसन्ति
न चैनमापत्सु परित्यजन्ति ॥ २०

O sire! that master who never gets angry with his servants devoted to him and intent on his good, enlists their confidence in him, and they never forsake him in his adverse times.

न भृत्यानां वृत्तिसंरोधनेन
राज्यं धनं सञ्जिघृक्षेदपूर्वम् ।
त्यजन्ति ह्येनं वञ्चिता वै विरुद्धाः
स्निग्धा ह्यमात्याः परिहीनभोगाः ॥ २१

One should not seek to acquire new kingdom or wealth by stopping the means of livelihood

of one's servants. Even the most loving of counsellors thus deluded and deprived of enjoyments turn out inimical and forsake him.

Note: A king should provide sufficient for the due comfort and well-being of his servants and ministers. अपूर्वं=परकीयं (another's). Nilakanta.

कृत्यानि पूर्वं परिसंख्याय सर्वा-
ण्यायव्यये चानुरूपां च वृत्तिम् ।
संगृह्णीयादनुरूपान् सहायान्
सहायसाध्यानि हि दुष्कराणि ॥ २२

After due consideration at first of all the duties to be discharged, the income and expenditure and the due remuneration, one should take suitable assistants. Even the most difficult of achievements are indeed accomplished with other's help.

Note: दुष्कराणि=परराष्ट्रग्रहणादीनि (Nilakanta) conquest of other's kingdoms etc.

अभिप्रायं यो विदित्वा तु भर्तुः
सर्वाणि कार्याणि करोत्यतन्द्री ।
वक्ता हितानामनुरक्त आर्यः
शक्तिज्ञ आत्मेव हि सोऽनुकम्प्यः ॥ २३

He is to be treated with sympathy as one's own self who, after knowing the intention of the master, does all actions with due diligence, who

speaks what is beneficial, who is devoted (to his master) and is himself respectable and who is aware of his capacity (and also that of his opponents).

वाक्यं तु यो नाद्रियतेऽनुशिष्टः
प्रत्याह यश्चापि नियुज्यमानः ।
प्रज्ञाभिमानी प्रतिकूलवादी
त्याज्यस्स तादृक् त्वरयैव भृत्यः ॥ २४

That sort of a servant who when ordered by his master does not pay heed to his words, who on being asked to do anything replies against, who is proud of his intelligence and who always argues to the contrary, is to be dismissed as early as possible.

अस्तब्धमक्लीबमदीर्घसूत्रं सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।
अरोगजातीयमुदारवाक्यं दूतं वदन्त्यष्टगुणोपपन्नम् ॥ २५

The wise say that a messenger should be possessed of these eight qualities, viz , presence of mind, boldness, readiness in action, tenderness, refinement in manners, incorruptibility, sound health and dignifiied (eloquent) speech.

Note: अहार्यं=not to be shaken or won over. अरोगजातीयं=belonging to a family or race which is free from all virulent maladies; उदार=dignified, also elcquent. Nilakanta explains अस्तब्धं (दर्पशून्यं) bereft of pride; अक्लीबं =clever; उदारं=युक्तियुक्तं (reasonable).

न विश्वासाज्जातु परस्य गेहे
गच्छेन्नरश्चेतयानो विकाले ।
न चत्वरे निशि तिष्ठेन्निगूढो
न राजकाम्यां योषितं प्रार्थयीत ॥ २६

Never should a man of discernment enter out of confidence another's house at an improper time, nor lurk at night in the courtyard of another, nor make approaches to a woman who is fit to be loved by a king.

Note: परस्य=another's (also enemy's); विकाल= improper time (also 'close of day'); चेतयानः=discerning; चत्वरं=courtyard (also a place where many roads meet).

न निह्नवं मन्त्रगतस्य गच्छेत्संसृष्टमन्त्रस्य कुसङ्गतस्य ।
न च ब्रूयान्नाश्वसिमि त्वयीति सकारणं व्यपदेशं तु कुर्यात् ॥

One should not get into the secret counsels of a person who keeps bad company and takes advice from all. One should not say, "I have no faith in thee", but offer some pretext with a plausible reason (and withdraw).

Note: निह्नवं=concealment (denial also), secrecy, deprival, mistrust etc The first foot is explained in many ways by commentators. Some as 'one should not try to deprive another of his secret counsel'. Another as 'one should not probe into the secret consultations of the wicked.' Roy translates as 'never set thyself against the conclusion to which a person hath arrived who keepeth low company and who is in the

habit of consulting all he meeteth. Never tell him—I do not believe thee—but assigning some reason, send him away on a pretext'. Nilakanta as 'one should not steal the secret resolutions (अग्रहं) नाश्वसिमि when many have confided, one should not say 'I do not believe'. Vidura suggests when the king has taken counsel of Karna and others he should not probe into it or spoil it.

घृणी राजा पुंश्चली राजभृत्यः
पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतभूतिरेव
व्यवहारेषु वर्जनीयास्स्युरेते ॥ २८

One should avoid dealings in money with the following, viz, one averse to you (or reproachful), the king, an unchaste woman, a servant of the king, son, brother, a widow with a child, one in the military and one who has lost all his property (or authority).

Note: घृणी is taken also to mean tender-hearted, shameful etc.'. The money lent to these ten above is not likely to be got back. Roy takes घृणीराजा to mean a tender-hearted king instead of two classes. Nilakanta takes घृणी as 'having a sense of shame'. Explaining that such a man out of fear of being styled cruel if he presses the debtor to pay is not able to punish the debtor who in turn if highly sensitive would commit suicide if pressed too much.

गुणा दश स्नानशीलं भजन्ते बलं रूपं स्वरवर्णप्रशुद्धिः ।
स्पर्शश्च गन्धश्च विशुद्धता च श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥

The following ten qualities brace one who is habituated to take bath, viz., strength, beauty, clearness in voice and pronunciation of letters, softness of touch, sweetness of smell, cleanliness, intelligence, youthfulness and most excellent women (their love).

Note: स्नानं कण्डूमलस्वेद तन्द्रा तृड् दाहपाप्मजित् (अष्टाङ्गहृदये). The Hindu science of medicine, Ayurveda, speaks as to the benefit of bath as one overcoming scratching, dirt, sweat, lethargy, thirst, burning sensation, sin (or evil fortune).

गुणाश्च षण्मितभुक्तं भजन्ते
आरोग्यमायुश्च बलं सुखं च ।
अनाविलं चास्य भवत्यपत्यं
न चैनमाद्यून इति क्षिपन्ति ॥ ३०

He who eats moderate is blessed with six qualities, viz, health, long life, strength, happiness, healthy (and good natured) issue, and is not reproached as being a glutton.

Note: अनाविलं=रोगाभाव: (absence of disease, healthy). आद्यून:=one who eats too much; a glutton (आद्यूनस्स्यादौदरिको विजिगीषाविवर्जिते—इत्यमर:) "बहुभोजी".

अकर्मशीलं च महाशनं च
लोकद्विष्टं बहुमायं नृशंसम् ।
अदेशकालज्ञमनिष्टवेष-
मेतान् गृहे न प्रतिवासयेत ॥ ३१

One shouid not give shelter to these in one's house, viz, he that is disposed to inactivity, who eats too much, who is hated by the world, who is highly deceitful, who is cruel, who knows not the proprieties of time and place and who dresses indecently.

Note: अकर्मशीलं = one that always acteth improperly (Roy)

कदर्यमाक्रोशकमश्रुतं च
वनौकसं धूर्तममान्यमानिनम् ।
निष्ठूरिणं कृतवैरं कृतघ्न-
मेतान् भृशार्तोऽपि न जातु याचेत् ॥ ३२

One, though sorely distressed, should never beg help of one who is a miser, one who is prone to use abusive language, one that is not learned, one who is a fisherman (or dweller in the forest) one who is crafty (roguish), one that does not pay regard to those worthy of respect, one who is cruel, one who is an enemy and one that is ungrateful.

Note: The word वनौकस may mean either a fisherman as Nilakanta takes (वनं = water), or one dwelling in the forest. The latter may either mean an ascetic or a forester. आक्रोशक = one that speaketh ill of others (Roy); कृतवैरं = one that habitually quarrels with others (Roy). अमान्यमानिनं is explained also as 'Though honoured highly, he who thinks he is not honoured' (बहुसत्कृतेऽपि नाहमनेन सत्कृत इति मन्वानम्)—Nilakanta.

संक्लिष्टकर्माणमतिप्रमादं नित्यानृतं चादृढभक्तिकं च ।
विसृष्टरागं पटुमानिनं चाप्येतान्न सेवेत नराधमान् षट् ॥ ३३

One should never serve these six meanest of men, viz., one that commits heinous crimes like setting fire to a house and the like, one that is always erring, one that is given up to falsehood, one who is not steadfast in his devotion to God, one bereft of love or affection and one that esteems oneself highly clever.

Note: संक्लिष्टकर्मन् is one who commits atrocious crimes, such as setting fire to a house, administering poison, causing grievous hurt with a deadly weapon, robbing another of his wealth, encroaching upon another's land, and outraging the modesty of another's wife (अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारहरश्चैव षडेते आततायिनः ॥)

सहायबन्धना ह्यर्थास्सहायाश्चार्थबन्धनाः ।
अन्योन्यबन्धनावेतौ विनाऽन्योन्यं न सिध्यतः ॥ ३४

Results of actions are dependent on the means resorted to, and means depends on the nature of the results to be achieved. They are inter-related, and without that inter-relation, neither is possible.

Note: This is explained in another sense also taking सहाय to mean helper and अर्थ to mean wealth.

उत्पाद्य पुत्राननृणांश्च कृत्वा
वृत्तिं च तेभ्योऽनुविधाय काञ्चित् ।

स्थाने कुमारीः प्रतिपाद्य सर्वा
अरण्यसंस्थोऽथ मुनिर्बुभूषेत् ॥ ३५

Begetting sons and settling them unencumbered in some occupation, and giving all the daughters in marriage to proper persons, one should betake to forest and desire to pass one's days as a Muni (sage).

Note: वृत्ति=occupation or maintenance In the latter sense, the second line would mean "making some provision for maintenance". अनृणान्=free from debts (ऋण), without any encumbrance; संस्था=a dwelling.

हितं यत् सर्वभूतानामात्मनश्च सुखावहम् ।
तत्कुर्यादीश्वरे ह्येतन्मूलं सर्वार्थसिद्धये ॥ ३६

One should do dedicating to God (the fruits of one's actions) what is beneficial to all beings and conducive to one's own happiness. For, that sort of work alone is verily at the root of the accomplishment of all one's objects.

Note: Without such kind of work, even God is helpless to bless one with fruit (Nilakanta).

बुद्धिः प्रभावस्तेजश्च सत्त्वमुत्थानमेव च ।
व्यवसायश्च यस्य स्यात्तस्यावृत्तिभयं कुतः ॥ ३७

Whence the fear of no means of livelihood (or of no occupation) for him who has intelligence, capacity, fire of energy, strength, activity and industry ?

Note: Another reading for बुद्धिः is वृद्धिः (wealth). Nilakanta takes प्रभावः (conquest over enemy) तेजः= valour. सत्त्वं=धर्मज्ञानैश्वर्यं. व्यवसायः=निश्चयः (resolve).

पश्य दोषान् पाण्डवैर्विग्रहे ते
यत्र व्यथेयुरपि देवाः सशक्राः ।
पुत्रैर्वैरं नित्यमुद्विग्नवासो
यशःप्रणाशो द्विषतश्च हर्षः ॥ ३८

Behold the evils of a war between you and the Pandavas, which will give bitter pain even to the gods including Indra, their lord. Those evils are, enmity between thy sons (both Pandavas & Kouravas), a life of constant anxiety (sorrow) to you, loss of fame for the Kurus and joy for your enemies. Another reading for ते is त्वं.

Note: The Pandavas are said to have a divine origin and Arjuna is said to be born of Indra. Hence a war between Pandavas and Kouravas cannot but lead to the great distress of Indra and the gods.

भीष्मस्य कोपस्तव चैवेन्द्रकल्प
द्रोणस्य राज्ञश्च युधिष्ठिरस्य ।
उत्सादयेल्लोकमिमं प्रवृद्धः
श्वेतो ग्रहस्तिर्यगिवापतन् खे ॥ ३९

O king equal to Indra! the (inflamed) wrath of Bhishma, of thyself, of Drona and of Yudhishtira will annihilate this entire world like a comet highly risen in the sky falling cross-wise on the earth.

Note: राज्ञश्च युधिष्ठिरस्य may be taken separate to mean 'of the king Duryodhana and Yudhishtira'. The rise of a comet in the sky forbodes calamity to the king "राज्ञां विनाशपिशुनो धूमकेतुरुदाहृतः".

तव पुत्रशतं चैव कर्णः पञ्च च पाण्डवाः ।
पृथिवीमनुशासेयुरखिलां सागराम्बराम् ॥ ४०

Thy hundred sons, Karna and the five sons of Pandu together can rule the entire earth girt by the seas.

Note: सागराम्बरां = the earth girt by the seas (अम्बर = cloth).

धार्तराष्ट्रा वनं राजन् व्याघ्राः पाण्डुसुता मताः ।
मा वनं छिन्धि सव्याघ्रं मा व्याघ्रा नीनशन् वनात् ॥४१

O king! it is to be known that the sons of Dhritarashtra are the forest, and the sons of Pandu are the tigers. Let not the forest be destroyed along with the tigers, nor the tigers driven out of the forest.

Note: नीनशन् = नाशं प्राप्नुयुः (should be destroyed).

न स्याद्वनमृते व्याघ्रान् व्याघ्रा न स्युर्ऋते वनम् ।
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम् ॥ ४२

There can be no forest without tigers, nor tigers without forest. The tigers protect the forest and the forest protects the tigers.

Note: The destruction of one will bring about the destruction of the other as well.

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान् ।
यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥ ४३

The evil minded do not desire so much to know the good qualities of others as they would like to find out those others' defects.

Note: Here परेषां alludes to Pandavas and पापचेतसः to Duryodhana and others.

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।
न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥ ४४

He that desires highest worldly prosperity should from the very outset practise virtue, for worldly prosperity is never divorced of virtue as nectar is never of heaven.

Note: Nectar goes with immortality and heavenly residence; so also virtue leads to prosperity and enjoyment of worldly life.

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः ।
तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या ॥ ४५

He whose mind is withdrawn from sin, and is firmly set on virtue, has known everything in their naturalness and modifications

Note: A virtuous man knows the truth of both virtue and non virtue. प्रकृति=naturalness (also Maya); विकृति=modified state (also Mahat and the like). He knows the supreme.

यो धर्ममर्थं कामं च यथाकालं निषेवते ।
धर्मार्थकामसंयोगं सोऽमुत्रेह च विन्दति ॥ ४६

He that takes to virtue, worldly prosperity and sensual enjoyment at the due time, comes by all the three together both here and hereafter.

Note: अमुत्र = there in the above world, in the life to come.

संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः ।
स श्रियो भाजनं राजन् यश्चापत्सु न मुह्यति ॥ ४७

He who checks the force born of both wrath and joy and who is not deluded in adversities becomes, O king!, the receptacle of prosperity.

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे ।
यत्तु बाहुबलं नाम प्रथमं बलमुच्यते ॥ ४८

Hear from me that men are possessed of five kinds of strength. What is verily the strength of arm (or muscular strength) is said to be the first strength.

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।
तृतीयं धनलाभं तु बलमाहुर्मनीषिणः ॥ ४९

Acquisition of wise counsellors is said to be the second strength, auspicious. The wise speak of the acquisition of wealth as the third strength.

यत्त्वस्य सहजं राजन् पितृपैतामहं बलम् ।
अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम् ॥ ५०

That strength, O king!, which is natural to one, born of heredity from father and grandfather, is said to be the fourth, known as strength of noble descent.

येन त्वेतानि सर्वाणि संगृहीतानि भारत ।
यद्बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते ॥ ५१

O Bharata! that by which all these are gained and which is the strength of strengths and pre-eminent, is what is called the strength of intellect.

Note: The five sorts of strength mentioned above are respectively superior one to the other, culminating in the excellence of the last, strength of intellect.

महते योऽपकाराय नरस्य प्रभवेन्नरः ।
तेन वैरं समासज्य दूरस्थोऽस्मीति नाश्वसेत् ॥ ५२

Having incurred the enmity of a man who is capable of inflicting great harm on others, one should not take courage in the fact that one is living far off (from the other).

स्त्रीषु राजसु सर्पेषु स्वाध्यायप्रभुशत्रुषु ।
भोगेष्वायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति ॥ ५३

Which man of wisdom can rely upon women, kings, serpents, the Vedas (his own

studies), the wealthy, enemies, enjoyments and period of life ?

Note: None could safely place trust on women and others mentioned above. Even one's own study or that of the Vedas cannot be relied upon as they are likely to be forgotten. Some take स्वाध्यायप्रभु as one word and explain it as the teacher of one's studies or of the Vedas. All the above are fickle-minded or naturally prone to do harm more than good.

प्रज्ञाशरेणाभिहतस्य जन्तो-
श्चिकित्सकाः सन्ति न चौषधानि ।
न होममन्त्रा न च मङ्गलानि
नाथर्वणा नाप्यगदास्सुसिद्धाः ॥ ५४

To the creature that is hit by the arrow of wisdom, there are no physicians nor medicines to cure it. Neither the hymns of homa (burnt offerings to gods), nor auspicious rites to ward off evils, nor exorcism by the mystic spells of Atharva Veda, nor medicines are of any efficacy.

Note: The acts of a man of wisdom can never fail in their effect and nothing can divest it of its power: Some explain the second line as 'medicines cannot cure them'.

सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारत ।
नावज्ञेया मनुष्येण सर्वे ह्येतेऽतितेजसः ॥ ५५

O Bharata! serpent, fire, lion and one born in a good family, are never to be disregarded by

any man. All these are endowed with great power.

Note: Some take कुरुपुत्र as connoting 'blood relations' (ज्ञातिः).

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।
न चोपयुङ्क्ते तद्दारु यावन्नोद्दीप्यते परैः ॥ ५६

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

स एव खलु दारुभ्यो यथा निर्मथ्य दीप्यते ।
तद्दारु च वनं चान्यन्निर्दहत्याशु तेजसा ॥ ५७

Indeed that very fire, as kindled by the rubbing together (friction) of trees, burns up quickly by its power (energy) the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

एवमेव कुले जाताः पावकोपमतेजसः ।
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥ ५८

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood.

Note: निराकाराः=formless (concealed of form). They do not show out their energy until forced to do so. Here कुले जाताः is suggestive of the Pandavas.

लताधर्मा त्वं सपुत्रः सालाः पाण्डुसुता मताः ।
न लता वर्धते जातु महाद्रुममनाश्रिता ॥ ५९

Thou with thy sons art of the nature of creepers, and the sons of Pandu are to be known as Sala trees. Never a creeper grows without the prop of a big tree (round which it entwines).

Note: Let thy sons flourish depending on the Pandavas.

वनं राजंस्तव पुत्रोऽम्बिकेय
सिंहान् वने पाण्डवांस्तात विद्धि ।
सिंहैर्विहीनं हि वनं विनश्येत्
सिंहा विनश्येयुर्ऋते वनेन ॥ ६०

O King! son of Ambika! thy son is like unto a forest, and be pleased to know, O sire!, the Pandavas as the lions of the forest. The forest bereft of lions will be destroyed and the lions without forest (to shelter them) will verily share the same fate.

Note: Lions and forest are mutually dependent for their existence. Likewise Pandavas and Kauravas should remain in amity for their existence on earth.

CHAPTER 6.

(Original Chapter 38.)

विदुर उवाच—Vidura said:—

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥ १

When an old man comes to a house, the vital airs of the young man therein seek to go out. By getting up and saluting him, he comes by them again.

Note: The gist is that the young should pay due respect to the aged when they come across the latter by getting up and saluting This is based on the text of Manu which says that one paying due respect to the old one becomes blessed with long life, learning, fame and strength "अभिवादनशीलस्य नित्यं वृद्धोपसेविनः । चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥" (Manu Smriti).

पीठं दत्वा साधवेऽभ्यागताय
आनीयापः परिनिर्णिज्य पादौ ।
सुखं पृष्ट्वा प्रतिवेद्यात्मसंस्थां
ततो दद्यादन्नमवेक्ष्य धीरः ॥ २

Offering a seat to the virtuous good on his approach, the wise man should bring water, wash his feet and after enquiring of his welfare and informing him of his own, should offer food, taking into consideration the then situation.

Note: This and the following slokas describe how a brahmin should be, and be treated by others.

यस्योदकं मधुपर्कं च गां च
न मन्त्रवित् प्रतिगृह्णाति गेहे ।
लोभाद् भयादथ कार्पण्यतो वा
तस्यानर्थं जीवितमाहुरार्याः ॥ ३

The venerable say that the life of a man in whose house one learned in the Vedic hymns does not accept his water, mixture of honey and curds and cow offered out of avarice (to have more in return) or fear or niggardliness, is beset with calamity (or is wasted in vain).

Note: भयात्=with fear that he, a miser, might be known to the world as rich, or out of fear for the curse of the venerable guest.

चिकित्सकः शल्यकर्ताऽवकीर्णी
स्तेनः क्रूरो मद्यपो भ्रूणहा च ।
सेनाजीवी श्रुतिविक्रायकश्च
भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥ ४

A physician, a maker of arrows, a religious student of broken celibacy, a thief, one cruel, a drunkard, one who causes abortion, one serving in the army and one selling the Vedas, these, though very intimate and dear, do not deserve to be offered water as a guest.

Note: अवकीर्णी=नष्टब्रह्मचर्यः (a student of broken celibacy). The above classes of persons are not to be offered water for washing feet, but they are to be respected in other ways as one would treat a son-in-law.

अविक्रेयं लवणं पक्वमन्नं
दधि क्षीरं मधु तैलं घृतं च ।
तिला मांसं फलमूलानि शाकं
रक्तं वासः सर्वगन्धा गुडाश्च ॥ ५

One should never trade in salt, cooked food, curds, milk, honey, oil, ghee, sesamum, meat, fruits and roots, vegetables, dyed (red) cloth, all kinds of perfumery and treacle (syrup of crude sugar).

Note: Herein are described the trades prohibited especially to a real brahmin. What a contrast to the present day! Nilakanta explains though these trades are prohibited, they who deal in them are to be respected.

अरोषणो यस्समलोष्टाश्मकाञ्चनः
प्रहीणशोको गतसन्धिविग्रहः ।
निन्दाप्रशंसोपरतः प्रियाप्रिये
त्यजन्नुदासीनवदेष भिक्षुकः ॥ ६

He is of the Bhikshu order of Sanyasins, who is bereft of anger, to whom a clod of earth, a piece of stone and gold are of equal value, whom grief does not taint, who has neither affection nor hatred towards any, who attaches no value to blame or praise and who remains indifferent giving up all, pleasing and displeasing.

Note: गतसन्धिविग्रहः = स्नेहवैररहितः (bereft of affection and hatred).

नीवारमूलेङ्गुदशाकवृत्तिः
सुसंयतात्माऽग्निकार्येषु चोद्यः ।
वने वसन्नतिथिष्वप्रमत्तो
धुरन्धरः पुण्यकृदेष तापसः ॥ ७

He is the foremost meritorius hermit who lives upon rice growing wild, roots, nuts of Ingudi tree and edible leaves, who is self-controlled, who is duly intent on offering oblations to the sacred fire, who is living in the forest and who is unerring towards guests.

Note: चोद्यः=विधेयः, सावधानः (duly intent on). धुरन्धरः= foremost (literally one who is capable of bearing the yoke or burden).

अपकृत्य बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत् ।
दीर्घौ बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः ॥ ८

Having done harm to an intelligent person, one should not take courage in the fact that one is far away from that person. Long are the arms of the intelligent with which the injured can inflict harm on those who have done harm to them.

Note: Herein is suggested that the Pandavas who are ever devoted to guests can inflict harm even though they are far away.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत् ।
विश्वासाद्भयमुत्पन्नं मूलान्यपि निकृन्तति ॥ ९

One should not place trust on the untrustworthy nor too much trust on the trustworthy. The danger born of such trust cuts off one's very roots (exterminates).

अनीर्षुर्गुप्तदारश्च संविभागी प्रियंवदः ।
श्लक्ष्णो मधुरवाक् स्त्रीणां न चासां वशगो भवेत् ॥ १०

One should be unenvious, protecting one's wife, partaking with others (not enjoying alone), speaking pleasant words, gentle and sweet-tongued towards women but should never be slaves unto them.

Note: संविभागी may also mean, 'taking food after sharing with the gods, manes, guests and dependents'; also 'giving unto others what is their due'. गुप्तदाराः = पाण्डवाः. मधुरवाक् स्त्रीणां alludes to the insult offered to Draupadi.

पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः ।
स्त्रियः श्रियो गृहस्योक्तास्तस्माद्रक्ष्या विशेषतः ॥ ११

Women who are highly blessed and virtuous and a lustre to the home are to be worshipped. They are said to be the embodiments of the goddess of Lakshmi (incarnate) in the house and are therefore to be specially protected.

Note: Compare Manu—

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

Where women are worshipped, there the gods abide in joy; where they are not worshipped, there all actions to gain divine grace are in vain.

पितुरन्तःपुरं दद्यान्मातुर्दद्यान्महानसम् ।
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत् ।
भृत्यैर्वाणिज्यचारं च पुत्रैस्सेवेत च द्विजान् ॥ १२

One should entrust (the management of) the inner appartments to the father, the kitchen to the mother, the cows to one who is looked upon as one's own self, and as to agriculture one should look after it oneself. Trading should be carried on through dependents (servants), and brahmins entertained (waited upon) through sons.

Note : वाणिज्यचारं = practice (चारं) of trade.

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥ १३

From water arose fire, from the brahmins' race was born the kshatriya, and from stones are got the metal (like iron, gold, etc.) The energy of these (fire, ruling dynasty and metals) is all-pervading, but ceases to have any action when in contact with their respective primal sources.

Note : These fire, Kshatriya and metal do not destroy their sources of origin, though they are capable of producing effect as regards everything else. Fire is capable of destroying everything that comes in its way, but when in contact with its primal source, water, it ceases to have any effect.

नित्यं सन्तः कुले जाता: पावकोपमतेजसः ।
क्षमावन्तो निराकारा: काष्ठेऽग्निरिव शेरते ॥ १४

The virtuous born high have always the energy like unto that of fire. They remain patient and formless like fire in the wood.

यस्य मन्त्रं न जानन्ति बाह्याश्चाभ्यन्तराश्च ये ।
स राजा सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते ॥ १५

That king whose deliberations either outsiders or those about him do not know, and who is vigilant all round, enjoys long prosperity.

करिष्यन्न प्रभाषेत कृतान्येव तु दर्शयेत् ।
धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते ॥ १६

One should not give expression to what one is going to do. Matters of virtue, desire and prosperity one should reveal only after they are done. So also secret counsel is not to be divulged.

गिरिपृष्ठमुपारुह्य प्रासादं वा रहो गतः ।
अरण्ये निश्शलाके वा तत्र मन्त्रोऽभिधीयते ॥ १७

Getting to the top of a mountain or a mansion or retiring to the solitude of the forest, one should in secret take (invoke) one's deliberation.

Note: निश्शलाकं=solitude (शलाक=a spring or shoot), where there is no plant, tree, or grass for any one to lurk and eavesdrop.

नासुहृत् परमं मन्त्रं भारतार्हति वेदितुम् ।
अपण्डितो वाऽपि सुहृत् पण्डितो वाऽप्यनात्मवान् ॥ १८

O Bharata! one who is not a friend is not fit to be told of the topmost secret, nor a friend who is not learned (shrewd), nor a learned who is not self-possessed.

Note: अनात्मवान् = चपलवाक् (one of uncontrolled words).

नापरीक्ष्य महीपालः कुर्यात् सचिवमात्मनः ।
अमात्ये ह्यर्थलिप्सा च मन्त्ररक्षणमेव च ॥ १९

O king! without testing well one should never make one one's minister, for, the desire to fill up the coffers of state and the keeping of the counsel rest with the minister.

कृतानि सर्वकार्याणि यस्य पारिषदा विदुः ।
धर्मे चार्थे च कामे च स राजा राजसत्तमः ॥ २०

That king is the pre-eminent of kings, all of whose actions regarding virtue, prosperity and enjoyment are known to his councillors only after they are done.

गूढमन्त्रस्य नृपतेस्तस्य सिद्धिरसंशयम् ।
अप्रशस्तानि कार्याणि यो मोहादनुतिष्ठति ।
स तेषां विपरिभ्रंशात् भ्रश्यते जीवितादपि ॥ २१

The king who keeps his counsel secret gains his end quite assuredly. He who out of

delusion takes to blameable actions falls down from his very life on account of their reverse consequences. (His life is a miserable failure).

कर्मणां तु प्रशस्तानामनुष्ठानं सुखावहम् ।
तेषामेवाननुष्ठानं पश्चात्तापकरं मतम् ॥ २२

The performance of praiseworthy deeds conduces to happiness, while their nonperformance is verily said to cause repentance.

अनधीत्य यथा वेदान्न विप्रश्राद्धमर्हति ।
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥ २३

Even as a brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets.

Note: The six expedients of politics referred to are peace (सन्धि), war (विग्रह), march of army (यानं), beseige or encampment (आसनं), division (द्वैधं), and seeking protection (आश्रयं).

स्थानवृद्धिक्षयज्ञस्य षाड्गुण्यविदितात्मनः ।
अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप ॥ २४

O king! he keeps the kingdom under his control who is cognisant of the increase and decrease of the stamina of the kingdom, who is himself well-versed in the six expedients of politics, and is of unblemished character.

Note: स्थानं=the stamina of a kingdom, viz, army, treasure, town and territory. अनवज्ञातशील=one whose character is not reprehensible.

अमोघक्रोधहर्षस्य स्वयं कृत्वाऽन्ववेक्षिणः ।
आत्मप्रत्ययकोशस्य वसुदैव वसुन्धरा ॥ २५

The earth will verily yield riches to him whose anger and joy are effective, who having done a thing himself reflects over it, and whose treasure is self confidence.

Note: अमोघ=not in vain, productive of effects or result. आत्मप्रत्ययकोशस्य—some explain as 'whose treasury is under one's own control' or 'who has confidence in his own finance' or who looks himself into (or knows himself) the state of his finance (प्रत्यय=ज्ञानं).
वसुदा=धनदा (yielding wealth, plenty).

नाममात्रेण तुष्येत छत्रेण च महीपतिः ।
भृत्येभ्यो विसृजेदर्थान्नैकस्सर्वहरो भवेत् ॥ २६

A king should be satisfied with his own name (title of Maharaja) and the royal parasol (the sign of regal power). He should distribute wealth among those who serve him. He should never take everything for himself.

Note: The first foot is explained by Roy as, "The king should be content with the name he wins."

ब्राह्मणं ब्राह्मणो वेद भर्ता वेद स्त्रियं तथा ।
अमात्यं नृपतिर्वेद राजा राजानमेव च ॥ २७

A brahmin knows a brahmin and likewise a husband knows his wife. A king knows the minister, and a king knows a king.

Note: Only those of equal qualifications, and those who move about closely are capable of knowing one another. A king is known only by another king of equal virtue.

न शत्रुवशमापन्नो मोक्तव्यो वध्यतां गतः ।
न्यग्भूत्वा पर्युपासीत वध्यं हन्याद्बले सति ।
अहताद्धि भयं तस्माज्जायते न चिरादिव ॥ २८

One fallen into the clutches of an enemy and condemned to death would not be released. He should serve him in all humility and when he gains strength should kill him who deserves to be killed. Danger overtakes him without delay from him who is not killed.

Note: There seems to be another reading as न शत्रुर्वशमापन्नो in which case the meaning will be: "An enemy caught in one's grasp and deserving death is never to be set free. If overcome or humiliated by the enemy, one should wait upon him most humbly and when strength is had one must kill him who deserves to be killed."

दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च ।
नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥ २९

One should always at any cost restrain one's anger towards gods, kings, brahmins, the old, children and the distressed.

निरर्थं कलहं प्राज्ञो वर्जयेन्मूढसेवितम् ।
कीर्तिं च लभते लोके न चानर्थेन युज्यते ॥ ३०

The man who is wise should not enter into purposeless quarrel which is resorted to only by fools. Such a man wins fame in this world and is not yoked to any calamity.

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।
न तं भर्तारमिच्छन्ति षण्डं पतिमिव स्त्रियः ॥ ३१

He is not desired as a ruler whose favour is fruitless and anger of no account like women desire not a eunuch to be a husband.

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये ।
लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः ॥ ३२

Neither intelligence conduces to the acquisition of wealth nor indolence to poverty (as seen from our experience of the world). The man of intelligence knows the nature of the turning conditions of the world, and not the other, the indolent.

Note : The world has its turns, viz., a world here and a world hereafter. The man of intelligence knows the nature of these two worlds, viz., that everything depends on the fruit of one's actions—(Nilakanta). लोकस्य पर्यायः (इह लोके तस्य कर्मणः परलोके फलप्राप्तिवृत्तान्तादिकम्). लोकपर्यायवृत्तान्तं = cause of the diversities of conditions in this world (Roy).

विद्याशीलवयोवृद्धान् बुद्धिवृद्धांश्च भारत ।
धनाभिजातवृद्धांश्च नित्यं मूढोऽवमन्यते ॥ ३३

The fool, O Bharata, always disregards the man advanced in learning, eminent of good conduct, advanced in age, intelligence, and wealth, and eminent of noble lineage.

अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम् ।
अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥ ३४

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful.

अविसंवादनं दानं समयस्याव्यतिक्रमः ।
आवर्तयन्ति भूतानि सम्यक् प्रणिहिता च वाक् ॥ ३५

Charity for charity's sake (untainted by deceitfulness or unwillingness), observance of promise and well-applied words win over all creatures.

Note: अविसंवादनं is taken by some as a separate factor to mean non-deceitfulness. समयस्याव्यतिक्रमः = may also mean 'punctuality' (समय = promise, or may mean the conventional etiquette of society)

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः ।
अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥ ३६

He that is not deceptive, who is diligent, grateful, intelligent and straightforward,

though of almost empty coffers, gains a retinue (of ministers, counsellors, servants, friends and relatives and other followers).

Note: अविसंवादक: may also mean "a keeper of promises". परिवारणं=a retinue (भृत्यमित्रादीन्).

धृतिश्शमो दमश्शौचं कारुण्यं वागनिष्ठुरा ।
मित्राणां चानभिद्रोहः सप्तैतास्समिधः श्रियः ॥ ३७

These seven, viz., fortitude, tranquility, self-restraint, cleanliness, compassion, soft words and non-injury towards friends, are the fuel (the means) to inflame prosperity (for increased prosperty).

Note: धृतिः=(also) intelligence (Roy). वागनिष्ठुरा= speech not harsh. अनभिद्रोह=non-plotting, unwillingness to do anything disagreeable (Roy). समिधः=fuel (that which inflames उत्तेजिकाः).

असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।
तादृङ्नराधिपो लोके वर्जनीयो नराधिप ॥ ३८

That king who does not distribute unto others (enjoying all himself), who is wicked-minded, ungrateful and shameless, should, O king! be avoided in this world.

Note: He does not deserve to be a ruler of the kingdom.

न च रात्रौ सुखं शेते ससर्प इव वेश्मनि ।
यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम् ॥ ३९

That faulty person who irritates an innocent person about him cannot sleep soundly at night like one with a serpent inside the house.

Note: One with a serpent inside the house is always in horror about it and cannot have any peace of mind. So also one who has provoked an innocent person in the house cannot have sound sleep at night, not knowing when he would be revenged.

येषु दुष्टेषु दोषः स्याद्योगक्षेमस्य भारत ।
सदा प्रसादनं तेषां देवतानामिवाचरेत् ॥ ४०

Those are to be always propitiated like unto the gods, O Bharata! who when provoked (by ill-will or anger) is a danger to one's acquisition and possession of worldly objects of welfare.

Note: दुष्टेषु=वेतनाद्यतिक्रमात् (Nilakanta) by standing in the way of their salary or livelihood.

येऽर्थाः स्त्रीषु समायुक्ताः प्रमत्तपतितेषु च ।
ये चानार्ये समासक्ताः सर्वे ते संशयं गताः ॥ ४१

Those affairs entrusted with women and the erring and with those that have fallen away (or are degraded) and those that are dishonourable, are all doubtful of success.

Note: पतित is one who has fallen away from his caste by taking up to things prohibited for the caste, such as drinking and so forth.

यत्र स्त्री यत्र कितवो बालो यत्रानुशासिता ।
मज्जन्ति तेऽवशा राजन्नद्यामश्मप्लवा इव ॥ ४२

They who are guided by woman, cheat and child sink helplessly O king! like a small boat made of stone in the river

प्रयोजनेषु ये सक्ता न विशेषेषु भारत ।
तानहं पण्डितान् मन्ये विशेषा हि प्रसङ्गिनः ॥ ४३

I regard them as wise O Bharata! who are intent on the general ends to be gained and not on their various particulars or peculiarities, for peculiarities or particulars are but subordinate or incidental to the general.

प्रसङ्गिनः = संसारिणः (incidental).

Note: Nilakanta explains this as follows: "I consider those servants as wise who are intent on the main end in view (प्रयोजनं) and not on showing their individual excellence (विशेषः = आधिक्यं) as such excellence leads to a contest for superiority (प्रसङ्गः=सङ्घर्षः=friction or contest).

यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः ।
यं प्रशंसन्ति बन्धक्यो न स जीवति मानवः ॥ ४४

That person who is highly praised by rogues, bards and women of lewd character, is more dead than alive.

Note: To be praised by such vile people of vicious character reflects but the vices of the man praised.

हित्वा तान् परमेष्वासान् पाण्डवानमितौजसः ।
आहितं भारतैश्वर्यं त्वया दुर्योधने महत् ॥ ४५

Giving up those mighty archers of unlimited energy, the sons of Pandu, thou hast, O Bharata! entrusted the great sovereignty on Duryodhana.

तं द्रक्ष्यसि परिभ्रष्टं तस्मात् त्वमचिरादिव ।
ऐश्वर्यमदसम्मूढं बलिं लोकत्रयादिव ॥ ४६

Thou wilt see him erelong fallen from that sovereignty like the king Bali from the three worlds, infatuated by the pride of supreme prosperity.

Note: Both Bali and Duryodhana are victims of the pride of supreme prosperity, and the qualifying expression of the third line is applicable to both.

CHAPTER 7.

(Original Chapter 39.)

धृतराष्ट्र उवाच—Dhritarashtra said:—

अनीश्वरोऽयं पुरुषो भवाभवे
सूत्रप्रोता दारुमयीव योषा ।
धात्रा तु दिष्टस्य वशे कृतोऽयं
तस्माद् वद त्वं श्रवणे धृतोऽहम् ॥ १

Man is not the master of his prosperity or adversity. He is like unto a wooden female doll held up by strings. By the creator, he is

made subservient to Fate. Therefore, continue your talk; I am all attention.

Note: Dhritarashtra does not blame himself, but attributes everything to fate and asks Vidura not to blame him.

विदुर उवाच—Vidura said :—

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।
लभते बुद्ध्यवज्ञानमवमानं च भारत ॥ २

Even Brihaspati (the preceptor of the gods), O Bharata !, if he were to speak untimely words, incurs contempt for his intellect, and disrespect.

प्रियो भवति दानेन प्रियवादेन चापरः ।
मन्त्रमूलबलेनान्यो यः प्रियः प्रिय एव सः ॥ ३

One becomes dear by gifts, another by sweet words, a third by the power of charms and medicinal roots, but he, who is naturally dear, ever remains dear.

Note: मन्त्रमूलबलेन may also mean by the force of magic (मन्त्रमूलं=magic) Here Vidura hints that he belongs to the last class and his words are not to be disregarded.

द्वेष्यो न साधुर्भवति न मेधावी न पण्डितः ।
प्रिये शुभानि कार्याणि द्वेष्ये पापानि चैव ह ॥ ४

One who is hated is never to his hater good, intelligent or learned. One finds in him who is

dear everything only good, and in him who is hated, everything only bad.

Note: The gist is that an enemy never turns out to be a friend even by any amount or kind of service.

उक्तं मया जातमात्रेऽपि राजन्
दुर्योधनं त्यज पुत्रं त्वमेकम् ।
तस्य त्यागात् पुत्रशतस्य वृद्धि-
रस्यात्यागात् पुत्रशतस्य नाशः ॥ ५

O king! I have told thee the very moment that Duryodhana was born, "Abandon this one son Duryodhana and by his abandonment thy hundred sons will become prosperous, and by not abandoning him thy hundred sons will face destruction."

न वृद्धिर्बहुमन्तव्या या वृद्धिः क्षयमावहेत् ।
क्षयोऽपि बहुमन्तव्यो यः क्षयो वृद्धिमावहेत् ॥ ६

That rise is not to be esteemed high which will bring on decline, but that decline should be valued high that will lead to rise.

न स क्षयो महाराज यः क्षयो वृद्धिमावहेत् ।
क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत् ॥ ७

That loss which will ultimately lead to gain is, O great king! no loss. But that should be considered as loss, where what is gained will lead to greater loss in the end.

समृद्धा गुणतः केचित् भवन्ति धनतोऽपरे ।
धनवृद्धान् गुणैर्हीनान् धृतराष्ट्र विवर्जय ॥ ८

Some abound in merits, others in wealth. O Dhritarashtra! avoid them who abound in wealth, but are lacking in merits.

धृतराष्ट्र उवाच—Dhritarashtra said:—

सर्वं त्वमायतीयुक्तं भाषसे प्राज्ञसम्मतम् ।
न चोत्सहे सुतं त्यक्तुं यतो धर्मस्ततो जयः ॥ ९

All that thou speakest of is for the future good and is approved by the wise, but I dare not think of abandoning my son. Where there is righteousness, there is success.

विदुर उवाच—Vidura said:—

अतीव गुणसम्पन्नो न जातु विनयान्वितः ।
सुसूक्ष्ममपि भूतानामुपमर्दमुपेक्षते ॥ १०

He who is highly blessed with every virtue and is possessed of humility does never overlook even the minutest oppression to a being.

Note: A virtuous man can never brook even the slightest harm done not only to human beings but to all other living creatures as well This is said suggesting though the king could not give up his sons, he should give up at least those wicked counsellors like Sakuni and others and save the dynasty—(Nilakanta).

परापवादनिरताः परदुःखोदयेषु च ।
परस्परविरोधे च यतन्ते सततोत्थिताः ॥ ११

Those who are intent on slandering others take assiduously to works that would bring misery to others and sow mutual dissension among them.

सदोषं दर्शनं येषां संवासो सुमहद्भयम् ।
अर्थादाने महान् दोषः प्रदाने च महद्भयम् ॥ १२

The very sight of these people is inauspicious (foreboding evil) and association with them highly dangerous. There is great sin in accepting money from them and great danger in giving the same too.

ये वै भेदनशीलास्तु सकामा निस्त्रपाश्शठाः ।
ये पापा इति विख्याताः संवासे परिगर्हिताः ॥ १३
युक्ताश्चान्यैर्महादोषैर्ये नरास्तान् विवर्जयेत् ॥ १४

They are condemned as unworthy of association—those who are prone to sow the seeds of separation (dissension), who are lustful (covetous), shameless, roguish and notorious as wicked (sinful). One should avoid also those men who are tainted with other great evils.

Note: For संवासे, another reading is संवादे (in talk).

निवर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति ।
या चैव फलनिर्वृत्तिः सौहृदे चैव यत् सुखम् ।
यतते चापवादाय यत्नमारभते क्षये ॥ १५

When friendliness ceases, the love of one who is low, the beneficial results and happiness that arose during that friendship also come to an end. He then strives to spread evil reports about his erstwhile friend and begins to work for his destruction.

अल्पेऽप्यपकृते मोहान्न शान्तिमधिगच्छति ।
तादृशैस्संगतं नीचैर्नृशंसैरकृतात्मभिः ॥
निशाम्य निपुणं बुद्ध्या विद्वान् दूराद्विवर्जयेत् ॥ १६

And even if he be wronged but a little, he does not, out of declusion get calm (and cease to be hostile). A wise man deeply considering with his intellect should shun far away the association with these low men, malicious and impure at heart.

Note: For निशाम्य is another reading निशम्य = विचार्य (having considered).

यो ज्ञातिमनुगृह्णाति दरिद्रं दीनमातुरम् ।
स पुत्रपशुभिर्वृद्धिं श्रेयश्चानन्त्यमश्नुते ॥ १७

He that gives relief to his relations, poor, wretched and afflicted, enjoys prosperity of sons and cattle, and fame everlasting (unending).

ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनश्शुभम् ॥ १८
कुलवृद्धिं च राजेन्द्र तस्मात् साधु समाचर ।
श्रेयसा योक्ष्यते राजन् कुर्वाणो ज्ञातिसत्क्रियाम् ॥ १९

Those who desire happiness for themselves and prosperity to the family should protect their relations. Therefore, O Lord of kings! do thou what is right. Wedded to fame wilt thou be, O king, doing good to thy relations.

विगुणा ह्यपि संरक्ष्या ज्ञातयो भरतर्षभ ।
किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकांक्षिणः ॥ २०

O best of Bharata dynasty! relatives who are even bereft of virtues, ought to be protected. How much more then are they that are virtuous and longing for thy favours!

प्रसादं कुरु वीराणां पाण्डवानां विशां पते ।
दीयतां ग्रामकाः केचित्तेषां वृत्त्यर्थमीश्वर ॥ २१

O Lord of men! Be pleased to favour the heroic Pandavas. Let a few hamlets be given to them, O Lord! for their maintenance.

एवं लोके यशः प्राप्तं भविष्यति नराधिप ।
वृद्धेन हि त्वया कार्यं पुत्राणां तात शासनम् ॥ २२

By doing so, O king, fame will be won in this world. By thee who art old, thy sons, O sire, should be controlled.

मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम् ।
ज्ञातिभिर्विग्रहस्तात न कर्तव्यश्शुभार्थिना ॥ २३

And I should speak too of what is to thy good. Know me as one who wishes thy welfare. He who desires his good should never enter into quarrel with his kinsmen.

सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ ।
संभोजनं संकथनं संप्रीतिश्च परस्परम् ॥ २४

ज्ञातिभिस्सह कार्याणि न विरोधः कदाचन ।
ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च ॥ २५

O Foremost of Bharata dynasty! Happiness is to be enjoyed in common with kinsmen. Interdining, intercourse and mutual affection are what should prevail among kinsmen, never enmity. In this world, it is kinsmen that lead one across to safety, and sink one as well.

सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च ।
सुवृत्तो भव राजेन्द्र पाण्डवान् प्रति मानद ॥
अधर्षणीयश्शत्रूणां तैर्वृतस्त्वं भविष्यसि ॥ २६

Those (relations) of good conduct save, while those of wicked nature sink. O Lord of kings, the bestower of honours, be'st thou righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unassailable to thy enemies.

श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति ।
दिग्धहस्तं मृग इव स एनस्तस्य विन्दति ॥ २७

An affluent (yet unobliging) kinsman takes unto himself the sin of that kinsman of his who shrinks in distress after approaching him (for help), like a deer that has faced a hunter with poisoned arrows in hand.

Note: A person who can afford to help a poor kinsman of his in distress, yet fails in his duty to help him when approached for relief, takes unto himself all the sins of the latter, as a hunter takes to himself the sin of killing the deer. दिग्धः=a poisoned arrow.

पश्चादपि नरश्रेष्ठ तव तापो भविष्यति ।
तान् वा हतान् सुतान् वाऽपि श्रुत्वा तदनुचिन्तय ॥ २८

O king! thou wilt have verily to repent later on hearing (in future) the death of either the Pandavas or thy sons. Be pleased to ponder deeply (over all these).

येन खट्वां समारूढः परितप्येत कर्मणा ।
आदावेव न तत् कुर्यादध्रुवे जीविते सति ॥ २९

When life itself is not certain, one should at the very outset abstain from that act by which one would have to be distressed retiring to one's chamber (cot).

Note: खट्वा=a cot, a bedstead. The sense is he will have to shut himself in shame and remorse in his closed bed-chamber.

न कश्चिन्नापनयते पुमानन्यत्र भार्गवात् ।
शेषसम्प्रतिपत्तिस्तु बुद्धिमत्स्वेव तिष्ठति ॥ ३०

There is no man other than Bhargava (Sukracharyar) who does not act in defiance of morality or justice, but consideration for further action (without brooding over the wrong past) rests only with the intelligent wise.

Note: Bhargava or Sukracharya, the preceptor of the Asuras, is the author of Nitisastra (or the science of morality). None other than Sukracharya is infallible. The wise will not bewail over the wrong past, but will consider about the future course to be pursued befitting the situation.

शेषसम्प्रतिपत्ति=consideration of the further course to be pursued (तत् कालोचितस्य अर्थस्य विचारः). Some take this to mean 'clear and correct knowledge of the consequences' and explain the sloka as follows:— It is not true that no person has been guilty of an offence except Bhargava. It is seen, however that a just notion of the consequences is present in all persons of intelligence (Roy). The former translation is more suitable to the context looking into what is expressed in the next sloka.

दुर्योधनेन यद्येतत् पापं तेषु पुरा कृतम् ।
त्वया तत् कुलवृद्धेन प्रत्यानेयं नरेश्वर ॥ २१

If however wrong has been done earlier to Pandavas by Duryodhana, by thee, O king, the doyen of the dynasty, it has to be undone.

Note: कुलवृद्धः=an old and experienced member of the family. The sense is that the wrong done in the past is to be redeemed by the wise course as to the future.

तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः ।
भविष्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम् ॥ ३२

Installing them in proper position, thou wilt in the world be freed of all stain (sin) and become worthy of worship at the hands of the intelligent (wise).

सुव्याहृतानि धीराणां फलतः परिचिन्त्य यः ।
अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति ॥ ३३

Reflecting well on the good sayings of the wise from the side of practical effect, he who exerts in enterprises wins lasting fame.

Note: अध्यवस्यति कार्येषु=takes a firm resolve in matters.

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।
उपलभ्यं चाविदितं विदितं चाननुष्ठितम् ॥ ३४

Knowledge is improperly used even by the clever when as a result the attainable is not known and the known is not practised.

Note: Knowledge must help one to know what is to be known and to practise what is known. The gist here is "my words only fall flat on you".

पापोदयफलं विद्वान् यो नारभति वर्धते ।
यस्तु पूर्वकृतं पापमविमृश्यानुवर्तते ॥
अगाधपङ्के दुर्मेधा विषमे विनिपात्यते ॥ ३५

That learned person who does not take to actions productive of sin, prospers. While he that is of perverted intelligence who persists thoughtlessly in pursuing sinful deeds done earlier is thrown into unfathomable mud (hell) difficult to come out.

मन्त्रभेदस्य षट् प्राज्ञो द्वाराणीमानि लक्षयेत् ।
अर्थसन्ततिकामश्च रक्षेदेतानि नित्यशः ॥ ३६

मदं स्वप्नमविज्ञानमाकारं चात्मसंभवम् ।
दुष्टामात्येषु विस्रंभं दूताच्चाकुशलादपि ॥ ३७

द्वाराण्येतानि यो ज्ञात्वा संवृणोति सदा नृप ।
त्रिवर्गाचरणे युक्तः स शत्रूनधितिष्ठति ॥ ३८

A wise person should note the following six holes of leakage of secret counsel, and he that is desirous of success (wealth) and lineage should always take care of them.

They are intoxication, sleep, ignorance (about the spies of others working against), facial expression (mien) suggestive of mental disposition, confidence in wicked ministers and un-skilful ambassadors or envoys.

O King, knowing these holes, he who always keeps them plugged and is engaged in the practice of the three ends of life, viz., virtue, worldly welfare and sensual enjoyment, presides over his enemies.

Note : अर्थसन्ततिः = continued prosperity (increase of prosperity). मदं = unsteadiness of mind caused by intoxicant drinks : अविज्ञानं = स्वकीय गुप्ताचारादेरज्ञानम् ; आत्मसंभवं आकारं = expressions of the eyes, face, etc., indicative of the state of the mind नेत्रवक्त्रविकारादिकम्.

न वै श्रुतमविज्ञाय वृद्धाननुपसेव्य वा ।
धर्मार्थौ वेदितुं शक्यौ बृहस्पतिसमैरपि ॥ ३९

Without a knowledge of the scriptures (and sastras) and without waiting upon the old, virtue and worldly welfare are impossible of being known, even by those equal unto Brihaspathi himself in knowledge.

नष्टं समुद्रे पतितं नष्टं वाक्यमशृण्वति ।
अनात्मनि श्रुतं नष्टं नष्टं हुतमनग्निकम् ॥ ४०

What is fallen in the ocean is lost, words addressed to one who listens not are lost (wasted). Scriptural knowledge is lost (does not serve any purpose) in one lacking self-restraint, and sacrificial oblations thrown into the sacrificial pit where there is no fire is likewise lost (does not conduce to any spiritual merit.)

Note: अनात्मनि = मूर्खे (in a fool, also)

मत्या परीक्ष्य मेधावी बुद्ध्या सम्पाद्य चासकृत् ।
श्रुत्वा दृष्ट्वाऽथ विज्ञाय प्राज्ञैर्मैत्रीं समाचरेत् ॥ ४१

The man oi intelligence should cultivate friendship with the wise after examining them

with his intellect, constantly searching with his discernment, and making use of his ears, eyes and power of discrimination.

Note: सम्पाद्य=collecting or putting one's thoughts in order. श्रुत्वा=hearing from others; दृष्ट्वा=having himself seen personally; विज्ञाय=knowing fully in every detail.

अकीर्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः ।
हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम् ॥ ४२

Humility wards off disgrace; prowess overcomes calamity (defeat); patience always conquers anger, and good conduct (observance of customary duties) destroys all inauspiciousness.

परिच्छदेन क्षेत्रेण वेश्मना परिचर्यया ।
परीक्षेत कुलं राजन् भोजनाच्छादनेन च ॥ ४३

O King! one should test lineage taking into consideration the personal possessions, landed property, house, general behaviour, food and dress.

Note: परिच्छद्=personal property, one's possessions such as utensils, implements etc., (or उपचारसामग्र्य) external appendages; क्षेत्र=landed property, (also) place of origin (जन्मस्थान). Ordinarily a man of rural area is lacking in knowledge and polished manners,

उपस्थितस्य कामस्य प्रतिवादो न विद्यते ।
अपि निर्मुक्तदेहस्य कामरक्तस्य किं पुनः ॥ ४४

Even a man freed from worldly bondage will not reject an object of enjoyment if available at hand. What then is to be said of him who is impassioned with desire?

Note: निर्मुक्तदेहः = मुमुक्षुः (an aspirant for emancipation). A man of desire will only too fondly take to it.

प्राज्ञोपसेविनं वैद्यं धार्मिकं प्रियदर्शनम् ।
मित्रवन्तं सुवाक्यं च सुहृदं परिपालयेत् ॥ ४५

One should keep up that friend who is wont to wait upon the wise, and is possessed of learning, who is virtuous, good-looking, social and sweet-tongued.

Note: मित्रवन्तं=having friends; सुहृद्=a friend, or may be taken as 'one who has a good heart'; वैद्य=one possessed of learning (Vidya).

दुष्कुलीनः कुलीनो वा मर्यादां यो न लंघयेत् ।
धर्मापेक्षी मृदुर्ह्रीमान् स कुलीनशताद्वरः ॥ ४६

Whether born low or high, he is superior to a hundred noble born, who does not go against moral law, who is deferential to virtue, gentle, and has a sense of shame.

ययोश्चित्तेन वा चित्तं निभृतं निभृतेन वा ।
समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यति ॥ ४७

The friendship of those two persons never gets worn-out, whose minds, secrets and understandings exactly agree each other.

Note: निभृतं=what is secret (secret workings and pleasures).

दुर्बुद्धिमकृतप्रज्ञं छन्नं कूपं तृणैरिव ।
विवर्जयति मेधावी तस्मिन् मैत्री प्रणश्यति ॥ ४८

An intelligent man avoids the friendship of one who is wicked-minded, untutored and keeping away secrets like a well covered with grass. Friendship with him is soon lost.

Note: छन्नः=one who keeps away secrets from another (not open-hearted). छन्नं=covered.

अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च ।
तथैवापेतधर्मेषु न मैत्रीमाचरेद् बुधः ॥ ४९

A wise man should never cultivate friendship with those who are haughty, foolish, fierce, rash and likewise devoid of virtue.

कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम् ।
जितेन्द्रियं स्थितं स्थित्यां मित्रमित्यभिवाञ्छति ॥ ५०

He is desired as a friend who is grateful, virtuous, truthful and noble, who is firm in devotion, self controlled and steadfast in moral rectitude.

Note: स्थिति=correctness of conduct. Another reading for the last foot is मित्रमत्यागि चेष्यते=a friend who never forsakes is desired.

इन्द्रियाणामनुत्सर्गो मृत्युनाऽपि विशिष्यते ।
अत्यर्थं पुनरुत्सर्गः सादयेद्दैवतानपि ॥ ५१

The withdrawal of the senses from their objects of enjoyment excels even death, while excessive indulgence in them brings ruin even unto gods.

Note: All persons desire to avoid death which is natural and enjoy life where the senses are naturally attracted by their respective objects of enjoyment. He who controls the senses from being thus attracted, brings about willingly a cessation of all sensual enjoyment, while death brings a cessation of sensual enjoyment naturally and most unwillingly Control of senses from being attracted by their objects of sense is a sort of death voluntarily courted and thus it excels natural death. Unlike ordinary death which is a matter of course and does not require any special exertion to come by it, withdrawal of the senses from their objects requires great exertion and is not had for the mere wish of it.

उत्सर्गः = letting lose ; अनुत्सर्गः = controlling.

मार्दवं सर्वभूतानामनसूया क्षमा धृतिः ।
आयुष्याणि बुधाः प्राहुर्मित्राणां चाविमानना ॥ ५२

Kindness towards all beings, unenviousness, patience, fortitude, and respect for friends, these, the wise say, promote long life.

Note: The first foot is translated in another way as 'Humility, love of all creatures' (Roy).

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।
मतिमास्थाय सुदृढां तदकापुरुषव्रतम् ॥ ५३

That is the solemn vow of a noble person that he desires with a firm resolve to win back by a right policy what has been lost earlier.

अकापुरुषः= Not a mean fellow (noble).

आयत्यां प्रतिकारज्ञस्तदात्वे दृढनिश्चयः ।
अतीते कार्यशेषज्ञः नरोऽर्थैर्न प्रहीयते ॥ ५४

That man never fails in his purposes who knows the remedies to be resorted as to the future, who is firmly resolved as to the present and who knows the further course to be adopted as to what is past (without being depressed at heart for what is over).

Note: Roy translates the third foot as 'who could anticipate in the past how an act begun would end'.

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते ।
तदेवापहरत्येनं तस्मात् कल्याणमाचरेत् ॥ ५५

That to which a man devotes himself incessantly by deed, thought and word, draws him unto itself. Therefore one should always pursue what is good for oneself.

Note: If one is devoted to sinful deeds one will reap sin, and if to virtue, will reap virtue.

मङ्गलालंभनं योगः श्रुतमुत्थानमार्जवम् ।
भूतिमेतानि कुर्वन्ति सतां चाभीक्ष्णदर्शनम् ॥ ५६

Pursuit of what is auspicious, assiduity, learning, activity, straightforwardness and

constant visits to the virtuous—these bring on prosperity.

Note: आलम्भनं=taking hold of or touching. Some explain मङ्गलालम्भनं to mean the traditional practice of touching a cow, an elephant, and other auspicious objects which are supposed to bring auspiciousness. योग may be taken to mean 'continued application, opportunity, Devotion to God or friendly aid' (सहायसम्पत्). उत्थानं=उद्यमः (Exertion). Roy takes योगः to mean 'the proprieties of time place and means'.

अनिर्वेदः श्रियो मूलं लाभस्य च शुभस्य च ।
महान् भवत्यनिर्विण्णः सुखं चानन्त्यमश्नुते ॥ ५७

Perseverance is the source of prosperity, of profit and happiness. He who is not depressed but persevering becomes great and enjoys happiness unending.

Note: अनिर्वेदः=absence of dejection or despondency; self-reliance (hence perseverance=उद्योगात् अनुपरमः).

नातः श्रीमत्तरं किञ्चिदन्यत् पथ्यतमं मतम् ।
प्रभविष्णोर्यथा तात क्षमा सर्वत्र सर्वदा ॥ ५८

Nothing is known O Sire!, to be more conducive to happiness, nothing more wholesome for a lord of might and power than patience at all places and at all times.

Note: प्रभविष्णुः=a lord (of might, power).

क्षमेदशक्तः सर्वस्य शक्तिमान् धर्मकारणात् ।
अर्थानर्थौ समौ यस्य तस्य नित्यं क्षमाऽऽहिता ॥ ५९

He that is weak should put up with everything in patience, while the man of power should do so on the ground of morality. He to whom both good and bad are equal, is always forgiving.

Note: आहिता = felt or entertained. By taking another reading as क्षमा हिता some explain 'Patience is beneficial to him'. The former seems to carry better sense. The word तस्य in the last foot refers to the man who is neither weak nor strong but is indifferent.

यत्सुखं सेवमानोऽपि धर्मार्थाभ्यां न हीयते ।
कामं तदुपसेवेत न मूढव्रतमाचरेत् ॥ ६०

He who indulges in a pleasure and is not thereby deprived of virtue and worldly welfare, may indulge in it to his heart's content. But one should never take to the mode of life of a fool (allowing free play to his senses for excessive indulgence).

Note: कामं=to one's heart's content. मूढव्रतं=as fastidiousness of taste especially in diet.

दुःखार्तेषु प्रमत्तेषु नास्तिकेष्वलसेषु च ।
न श्रीर्वसत्यदान्तेषु ये चोत्साहविवर्जिताः ॥ ६१

Prosperity never abides in those who give themselves away to grief, who are erring, non-believing in the existence of God and are idle, who have no self-restraint and are bereft of industry (exertion).

Note: अदान्तेषु= लिप्साहीनेषु (unambitious). Nilakanta.

आर्जवेन नरं युक्तमार्जवात् सव्यपत्रपम् ।
अशक्तं मन्यमानास्तु धर्षयन्ति कुबुद्धयः ॥ ६२

Men of perverted intelligence regard him as weak who is straightforward and is possessed of a sense of shame born of that straightforwardness, and persecute him.

अत्यार्यमतिदातारमतिशूरमतिव्रतम् ।
प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥ ६३

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austere vows, and who thinks too much of his wisdom.

Note: Everything has a limit beyond which it is looked down upon (अति सर्वत्र वर्जयेत्—too much of anything is good for nothing). अत्यार्यं=अत्यन्तमकुटिलं (extremely straightforward)—Nilakanta.

न चातिगुणवत्स्वेषा नात्यन्तं निर्गुणेषु च ।
नैषा गुणान् कामयते नैर्गुण्यान्नानुरज्यते ॥ ६४
उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते ॥ ६५

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad).

Note: A furious or untamed cow though not steady at any place has anyhow to seek shelter in some place blind to the nature of the spot or her owner. Likewise prosperity is fickle and finds no permanent abode. She abides with some, as she has to do, blind to the inherent nature of the man with whom she stays, how short or long it may be. The last line may be explained also in another way, viz., "like a blind cow, fortune is wayward."

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।
रतिपुत्रफला नारी दत्तभुक्तफलं धनम् ॥ ६६

Th Vedas have for their fruits the performance of Agnihotra ceremony (offering oblations to the sacred fire). The study of scriptures bears the fruit of good behaviour (nature) and conduct. A woman bears the fruit of sexual pleasure and children, and wealth has as its fruit both gift and enjoyment.

Note: If these fruits are not had respectively from the Vedas and others, they are of no use.

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वदेहिकम् ।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥ ६७

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means.

Note: और्ध्वदेहिकं=pertaining to the body after death in the other world.

कान्तारे वनदुर्गेषु कृच्छ्रास्वापत्सु संभ्रमे ।
उद्यतेषु च शस्त्रेषु नास्ति सत्ववतां भयम् ॥ ६८

A man of courage knows no fear whether he is in a vast wilderness, or an impenetrable forest or an inaccessible fortress, or in the face of dire calamity or in bewilderment or before a weapon raised against him.

Note: सत्ववत्=a man of courage or strength of mind.

उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः ।
समीक्ष्य च समारंभो विद्धि मूलं भवस्य तु ॥ ६९

Activity, self-control, dexterity, carefulness, firmness, memory and duly considered undertakings—know these to be the cause of prosperity. (भवस्य = of prosperity.)

तपोबलं तापसानां ब्रह्म ब्रह्मविदां बलम् ।
हिंसा बलमसाधूनां क्षमा गुणवतां बलम् ॥ ७०

Penance is the strength of ascetics, the Supreme (or the Vedas) is the strength of the self-realised (the knower of Vedas). In violence lies the strength of the wicked, and in patience that of the virtuous.

Note: Ascetics achieve their aim with the help of austerities, the self-realised find their goal in

Brahma. The wicked accomplish their objects of desire by force and doing harm. The virtuous carry out everything by their patience.

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।
हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥ ७१

Water, roots, fruit, milk, clarified butter, (what is done at) the desire of a brahmin or at the word of a preceptor and medicine—these eight will not tend to break vows.

Note: During fast a man can take water and other things and that will not lead to a violation of the vow. So also other acts as described above. ब्राह्मणकाम्या = ब्राह्मणेच्छा.

न तत् परस्य सन्दध्यात् प्रतिकूलं यदात्मनः ।
संग्रहेणैव धर्मस्स्यात् कामादन्यः प्रवर्तते ॥ ७२

Do not do unto another what is disagreeable to thyself. Merely by thus guarding or controlling, there will be virtue. While the other (non-virtue) proceeds from desire.

Note: The last two lines are translated as "briefly even this is virtue (on the reading संग्रहेणैष). Other kinds of virtue there are, but those proceed from caprice".
(Roy).

In thus translating, the force of स्यात् is not fully brought out. The last line may be explained in a positive sense in contrast to the negative aspect set forth in the first two lines viz, 'the other (positive) virtue proceeds from good actions done according to one's desire.

संग्रहेण=by controlling one's senses and physical organs अन्यः=the other (either non-virtue अधर्मः or virtue in a positive sense).

Another reading for संग्रहेणैव is ग्रहेषणैव (ग्रह=an organ of sense, एषण=attacking, checking).

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत् ।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥ ७३

One should conquer anger by patience, the wicked by virtuous deed, the miser by liberality, and falsehood by truth.

Note: An angry man is easily deprived of his anger by the other, at whom he is angry, remaining patient. Likewise a wicked man can be weaned off his wickedness by dealing virtuously with him, and so a miser by liberality shown to him and a liar by others dealing honestly with him.

स्त्रीधूर्तकेऽलसे भीरौ चण्डे पुरुषमानिनि ।
चारे कृतघ्ने विश्वासो न कार्यो न च नास्तिके ॥ ७४

One should not repose confidence in the following viz., a woman, a rogue, an idler, a coward, one who is fierce, one who boasts of his manliness, a thief, one ungrateful and an atheist.

Note: स्त्रीधूर्तके=स्त्रियां धूर्ते च (in a woman and in a rogue).

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि संप्रवर्धन्ते कीर्तिरायुर्यशो बलम् ॥ ७५

Approbation, length of life, fame and power, these four increase for him who is wont to respectfully salute superiors and wait upon the old (elders).

अतिक्लेशेन येऽर्थाः स्युर्धर्मस्यातिक्रमेण च ।
अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥ ७६

Do not set thy heart on objects that can be attained only after great troubles, by the transgression of virtue, or by bowing down to the enemy.

अविद्यः पुरुषश्शोच्यश्शोच्यं मैथुनमप्रजम् ।
निराहाराः प्रजाश्शोच्याः शोच्यं राष्ट्रमराजकम् ॥ ७७

A man without learning is to be pitied, a sexual intercourse that does not conduce to the birth of issue is likewise to be pitied. The subjects of a king who starve for want of food are to be felt sorry for, and likewise too a country without a king (or ruler).

Note: Without the above things no welfare can be properly had. Compare "विद्या विहीनः पशुः"—भर्तृहरि (a man without learning is like unto a beast); "सन्तोऽप्याहुरपत्यार्थं दम्पत्योस्सङ्गतं रहः"—अष्टाङ्गहृदये (the wise say that a sexual union between a wedded couple is for progeny).

अध्वा जरा देहवतां पर्वतानां जलं जरा ।
असंभोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥ ७८

Long way deteriorates the health of embodied beings, falling water erodes mountains. Want of enjoyment (sexual) brings forth premature old age for women, and wordy darts tend to great mental anguish and depression.

Note: अध्वा=way or road (continuous walking over long distances). जरा=that which weakens; or destroys; compare:

अध्वा जरा मनुष्याणामनध्वा वाजिनां जरा ।
अमैथुनं जरा स्त्रीणां पटानामातपो जरा ॥

Long walk exhausts man, while keeping horses merely in the stable without being used for ride destroys their health. Want of sexual union deteriorates the health of women, while exposure to heat (to fire or sun) destroys clothes.

Note: In some editions this sloka is missing, perhaps owing to the repetition of ideas in the next above verse.

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ।
मलं पृथिव्या बाह्लीकाः पुरुषस्यानृतं मलम् ॥ ७९

The dirt of Vedas is the want of scriptural study; the dirt of brahmins, absence of vows; of earth, the tribe named Bahlikas; and of men, falsehood.

Note: One's study of Vedas becomes impure by non-repetition (or non-observance of traditional usuges and scriptural study). A brahmin who is enjoined a

by Sastras to observe vows, becomes impure by non-observance of those vows; the earth is made impure by the tribe of Bahlikas of North-west India who are a disgrace to humanity by their cruel practices of sin and immorality. The impurity of man lies in his untruthfulness. पञ्चानां सिन्धुषष्ठानां नदीनां यत्र सङ्गमः बाह्लीका नाम ते देशाः. That part (of India) where the river Indus meets with the five tributaries is called Bahlika. अनाम्नायमला is explained as अनाम्नायोऽनावृत्ति (non-repetition) तेन मला मलिनाः (impure) अनुपस्थिता इत्यर्थः.

कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः ।
सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रपु ।
ज्ञेयं त्रपुमलं सीसं सीसस्यापि मलं मलम् ॥ ८०

The impurity for a chaste woman is her curiosity, that of women (in general) is separation from husbands (which brings on them great affliction and sorrow or leads to an immoral life). When gold deteriorates in fineness, it is equal to silver in value; likewise silver becomes equal to tin; tin, to lead, and the impurity of lead is verily impurity. (The most valuable is gold and the least is lead).

Note: विप्रवासमला.=विशेषेण प्रवासः पत्युस्तेन मला दुर्वृत्ताः ॥

न स्वप्नेन जयेन्निद्रां न कामेन जयेत् स्त्रियः ।
नेन्धनेन जयेदग्निं न पानेन सुरां जयेत् ॥ ८१

One cannot conquer sleep by lying down, nor women by sexual enjoyment, nor fire by fuel, nor liquor by drinking it.

Note: To avoid sleep one should not merely lie down, nor to avoid women one should indulge in sexual enjoyment. Fire burns only the more with the addition of fuel. The desire for liquor increases by indulging in it.

कामेन=भोगेन (sexual enjoyment) one should not think of overcoming the desire for women by indulging in sexual enjoyment.

यस्य दानजितं मित्रं शत्रवो युधि निर्जिताः ।
अन्नपानजिता दाराः सुफलं तस्य जीवितम् ॥ ८२

His life is one of success who has won over his friends by gift, who has overcome his enemies in battle and endeared himself to his wife by giving her good food and drink.

सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा ।
धृतराष्ट्र विमुञ्चेच्छां न कथञ्चिन्न जीव्यते ॥ ८३

Men with thousands live and those having hundreds too. O Dhritarashtra! give up desire. There is none who cannot somehow or other, pull on.

Note: सहस्रिणः=सहस्रं मुद्राः (stamped coins) सन्ति येषां ते ; इच्छा here means राज्यभोगकामना = the desire to enjoy the kingdom.

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति ॥ ८४

What there are on earth, as, paddy, barley, gold, animals and women, all these are not

enough for a man (to quench his desire for their possession). Thus understanding, none will be foolish after the exclusive possession of all things in this world.

Note: Desire is unsatiable. It will lead only to misery. Inordinate desires are to be avoided.

राजन् भूयो प्रब्रवीमि पुत्रेषु सममाचर ।
समता यदि ते राजन् स्वेषु पाण्डुसुतेषु वा ॥ ८५

O king! I advise thee again, "Behave equally towards the children, if there is such equality of feeling in you, towards thy own sons and those of Pandu."

CHAPTER 8.

(Original Chapter 40.)

विदुर उवाच—Vidura said:—

योऽभ्यर्चितस्सद्भिरसज्जमानः
करोत्यर्थं शक्तिमहापयित्वा ।
क्षिप्रं यशस्तं समुपैति सन्त-
मलं प्रसन्ना हि सुखाय सन्तः ॥ १

Fame comes to him without delay who is respected by the virtuous and who performs his work or duties without any attachment to the results thereof and without wasting his energy. The virtuous who are pleased are verily capable of bestowing happiness.

Note: असज्जमानः=अभिमानरहितः (without self-conceit); शक्तिमहापयित्वा=अनतिक्रम्य शक्ति (as it lies in one's power). Thus are explained by some commentators.

महान्तमप्यर्थमधर्मयुक्तं
यस्सन्त्यजत्यनपाकृष्ट एव ।
सुखं स दुःखान्यवमुच्य शेते
जीर्णां त्वचं सर्प इवावमुच्य ॥ २

Like unto a snake that has cast off its slough, he remains happy bereft of all misery, who, without in the least being attracted, discards even a great object, if it is blended with unrighteousness.

Note: Here अर्थ may mean also wealth, or prosperity. अनपाकृष्टः is explained in several senses as (1) परैरपकर्षमप्रापितोऽपि (Nilakanta) though not subjected to disgrace by others; (2) अनपहृतचित्तः=unattracted (3) of one's own accord (Roy).

The gist is that everything, howsoever noble or high, should be discarded if it is tainted with unrighteousness.

अनृते च समुत्कर्षो राजगामी च पैशुनम् ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ३

Excellence acquired through falsehood, malignity towards the king and obstinacy in false assertions before a preceptor, these are equal to the sin of slaying a brahmin.

अमूयैकपदं मृत्युरतिवादः श्रियो वधः ।
अशुश्रूषा त्वरा श्लाघा विद्यायाश्शत्रवस्त्रयः ॥ ४

Envy is tantamount to death. Harsh or abusive language is the death-knell to prosperity. Want of attention to the preceptor, haste and boastfulness are the three enemies of learning.

Note: एकपदं = one and the same word (in all ways equal). A man of envy is like unto one dead. His life is of no use to him and less to others. अतिवाद=abusive language ; over-talkativeness ; or excessive zeal in litigation or controversy as some explain.

अशुश्रूषा=lack of interest, or carelessness to hear the instruction imparted by the preceptor. Roy translates the first half as 'Excessive envy, death and boastfulness are the causes for the destruction of prosperity'. Instead of taking them separate as three factors, it seems better to take otherwise, since death cannot be a special cause of destruction of prosperity. Another reading for श्लाघा is श्लेषा

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।
स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च ॥
एते वै सप्तदोषास्स्युः सदा विद्यार्थिनां मताः ॥ ५

Idleness, pride and confusion of intellect, unsteadiness, assembling together for vain discourse, obstinacy, self-conceitedness and selfishness — these are known as the seven besetting sins of students.

Note: Here मदमोहौ should be taken to be one of the seven sins, as otherwise the number will be eight. स्तब्धता=stubborn-ness (or haughtiness also औद्धत्यं). गोष्ठि=gossip. अत्यागित्वं=covetousness (लुब्धता).

सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।
सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत् सुखम् ॥ ६

Whence learning for those who are after pleasure? Nor is there pleasure to him who is after learning. If one is after pleasure one should give up (the hope for the acquisition of) learning (knowledge), and if after learning, should give up all consideration of worldly pleasures.

Note: Worldly pleasure and learning do not go together.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।
नान्तकस्सर्वभूतानां न पुंसां वामलोचना ॥ ७

Fire is never satiated with fuel, nor the ocean with rivers. God of death is never satisfied with all the creatures, nor a beautiful damsel with men.

Note: Fire can consume any quantity of firewood and will still remain unsatisfied. The ocean can receive unto her any number of rivers and still remain as before without encroaching on the shores. The God of death is capable of consuming all living creatures and is not exhausted. A beautiful damsel can attract any number of men and is not satisfied but ever attracting any number of admirers.

आशा धृतिं हन्ति समृद्धिमन्तकः
क्रोधः श्रियं हन्ति यशः कदर्यता ।
अपालनं हन्ति पशूंश्च राज-
न्नेकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥ ८

Desire destroys self-command; the God of death destroys development; anger destroys prosperity; miserliness kills fame. Carelessness in looking after cows kills them. O king! A single angry brahmin is capable of destroying the whole kingdom.

Note: The anger of the brahmin (one who is well-versed in the scriptures and acts up to them) is to be avoided at all costs Roy translates the first part आशा धृतिं हन्ति as 'hope killeth patience'. On the other hand it is hope that keeps up patience as Kalidasa says:

"आशाबन्धः कुसुमसदृशः प्रायशोप्यङ्गनानाम् ।
सद्यःपाति प्रणयिहृदयं विप्रयोगे रुणद्धि ॥" (मेघदूते)

अजाश्च कांस्यं रजतं च नित्यं
मध्वाकर्षः शकुनिः श्रोत्रियश्च ।
वृद्धो ज्ञातिरवसन्नः कुलीन
एतानि ते सन्तु गृहे सदैव ॥ ९

Let these be kept in thy house always, viz., goats, bell-metal, silver, honey, drugs that suck up poison, birds, brahmins versed in the scriptures, kinsmen aged, and the noble-born in distress.

आकर्षः = That which sucks up all poison.

अजोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी ।
विषमौदुम्बरं शङ्खः स्वर्णनाभोऽथ रोचना ॥ १०
गृहे स्थापयितव्यानि धन्यानि मनुरब्रवीत् ।
देवब्राह्मणपूजार्थमतिथीनां च भारत ॥ ११

O Bharata! Manu has said that the following objects which are auspicious should be kept in the house for the sake of worshipping gods, brahmins and guests, viz., goats, bulls, sandal, lyre, mirror, honey, clarified butter, iron, copper, conch-shell, the Salagram stone (representing Vishnu) and the yellow pigment gorochana.

Note: विषं=metal iron; शङ्खः=conch turned to the right side (दक्षिणावर्तः). स्वर्णनाभः=a kind of stone found in the river Gandak, with gold stripes and gold within, which is said to be a symbol representing God Vishnu. गोरोचन=a pigment yellow in colour made from the bile of the cow or found in the head of it, and used for medicinal purposes.

इदं च त्वां सर्वपरं ब्रवीमि
पुण्यं पदं तात महाविशिष्टम् ।
न जातु कामान्न भयान्न लोभा-
द्धर्मं जह्याज्जीवितस्यापि हेतोः ॥ १२

I shall tell thee O Sire! another matter, which is highly remarkable, meritorious and most excellent of all. Even for the sake of

one's very life, one should never discard virtue out of desire, fear or covetousness.

Note: महाविशिष्टं="महेन उत्सवेन अविशिष्टं समानं, माङ्गलिकम्": That which is auspicious equally like a great festival, highly remarkable.

नित्यो धर्मः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः ।
त्यक्त्वाऽनित्यं प्रतितिष्ठस्व नित्ये
सन्तुष्य सन्तोषपरा हि सन्तः ॥ १३

Virtue is eternal; pleasure and pain are but transitory. Life is eternal, but the instruments (the embodiments) of it are transitory. Discarding the transitory, stick up to the eternal and be well-contented. The virtuous indeed are solely devoted to contentment.

Note: Another reading for हेतुरस्य is धातुरस्य. Another reading for the last foot is: सन्तुष्य त्वं तोषपरो हि लाभः. सन्तुष्य=Be contented. It is verily an acquisition wherein contentment is supreme (तोषः पर उत्कृष्टः यस्मिन् लाभे). (Nilakanta).

हेतुः is taken to mean अविद्या or ignorance, the cause of embodiment, the elements of earth etc. with which it embodies.

महाबलान् पश्य महानुभावान्
प्रशास्य भूमिं धनधान्यपूर्णाम् ।
राज्यानि हित्वा विपुलांश्च भोगान्
गतान् नरेन्द्रान् वशमन्तकस्य ॥ १४

Behold the highly mighty and magnanimous monarchs of yore who, after ruling the earth abounding in wealth and corn for a while, have fallen victims to the God of Destruction, giving up all their kingdoms and extensive enjoyments.

Note: Herein are the illustrations for the transitoriness of human glory alluding to the lives of Mandhata, Sri Rama, Harischandra and other illustrious royal personages of Puranic fame.

मृतं पुत्रं दुःखपुष्टं मनुष्या
उत्क्षिप्य राजन् स्वगृहान्निर्हरन्ति ।
तं मुक्तकेशाः करुणं रुदन्ति
चितामध्ये काष्ठमिव क्षिपन्ति ॥ १५

When a son brought up with great care and under great strain is dead, people, O king! lift up the dead body and remove it from the house to the burial ground. They lament over it piteously with dishevelled hair (especially alluding to women) and throw it like another piece of wood into the middle of the funeral pyre.

Note: निर्हरन्ति=carry the dead body to the burial place (हृ with निस्).

अन्यो धनं प्रेतगतस्य भुङ्क्ते
वयांसि चाग्निश्च शरीरधातून् ।

द्वाभ्यामयं सह गच्छत्यमुत्र
पुण्येन पापेन च वेष्ट्यमानः ॥ १६

Another enjoys the wealth of the deceased; the birds and fire consume the elements (five, as air, water etc.) of the body. Accompanied by two, his merits and demerits, he proceeds to the other world.

उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः ।
अपुष्पानफलान् वृक्षान् यथा तात पतत्रिणः ॥ १७

Throwing away the dead body, his kinsmen, friends and sons return home like birds, O sire, that abandon the trees bereft of blossoms and fruits.

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयं कृतम् ।
तस्मात्तु पुरुषो यत्नाद्धर्मं सञ्चिनुयाच्छनैः ॥ १८

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees.

अस्माल्लोकादूर्ध्वममुष्य चाधो
महत्तमस्तिष्ठति ह्यन्धकारम् ।
तद्वै महामोहनमिन्द्रियाणां
बुध्यस्व मा त्वां प्रलभेत राजन् ॥ १९

O king! above this world (of ours) and below are regions of great gloom and darkness.

Know that they are most stupefying the senses. Let them not possess thee (blind with all attachment as thou art).

Note: अमुष्य means of that heaven (ऊर्ध्वलोकात्). अस्माल्लोकादूर्ध्वं स्वर्गे (in heaven) अमुष्य अमुष्मात् स्वर्गात् चात् अस्माच्च अधः पाताले (below that heaven and below this in Patala). (Nilakanta).

इदं वचश्शक्ष्यसि चेद्यथाव-
न्निशम्य सर्वं प्रतिपत्तुमेव ।
यशः परं प्राप्स्यसि जीवलोके
भयं न चामुत्र न चेह तेऽस्ति ॥ २०

If, after having heard all these words of mine, thou wilt be able to act up to them in the real spirit, thou wilt attain great fame in this world of beings and will have nothing to be afraid of, either here or in the world hereafter.

Note: प्रतिपत्तुं=to practise or perform. Nilakanta takes it to mean ज्ञातुं (to know).

आत्मा नदी भारत पुण्यतीर्था
सत्योदका धृतिकूला दयोर्मिः ।
तस्यां स्नातः पूयते पुण्यकर्मा
पुण्यो ह्यात्मा नित्यमलोभ एव ॥ २१

O Bharata! The soul is said to be a river whose bathing ghat is religious merit, whose waters are truth, whose banks, self possession or

control and whose waves, pity. He who bathes in it is purified and becomes meritorious. For the soul is sacred, and what is supreme merit is verily absence of desire.

Note: 'वैराग्यान्न परं पुण्यं' (there is no merit greater than non-attachment). तस्यां स्नातः (Immersed in the meditation of the inner self) or whose mind is ever devoted to the soul. Another reading for सत्योदका is सत्योद्‌या (whose origin is from Satya, Brahma) Nilakanta. The gist is one's mind should ever be set on the soul, free from all desire or attachment.

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम् ।
नावं धृतिमयीं कृत्वा जन्मदुर्गाणि सन्तर ॥ २२

Using the boat of self-command cross the eddies of the cycle of births in the river of worldly existence of the water of the five senses infested with the crocodiles of desire and anger.

Note: जन्मदुर्गाणि=the cycle of births and deaths. दुर्ग=a narrow difficult passage in a stream, or a whirlpool. Here नदी=संसारनदी (the river of worldly existence). धृति=self-control (also fortitude).

प्रज्ञावृद्धं धर्मवृद्धं स्वबन्धुं
विद्यावृद्धं वयसा चापि वृद्धम् ।
कार्याकार्ये पूजयित्वा प्रसाद्य
यस्सम्पृच्छेन्न स मुह्येत् कदाचित् ॥ २३

Honouring and winning the grace of one's kinsman who is advanced in wisdom, virtue,

learning and age, he, who consults with him as to what ought to be done and what ought not, will never err.

धृत्या शिश्नोदरं रक्षेत् पाणिपादं च चक्षुषा ।
चक्षुः श्रोत्रे च मनसा मनो वाचं च कर्मणा ॥ २४

One should keep under control one's organ of generation (lust) and stomach (food) with the aid of fortitude; hands and feet, with that of the eye; eyes and ears, with that of the mind; mind and speech, with that of deeds.

Note: One should guard oneself against the temptations of lust and food by mental courage; Dhriti or courage is defined as "जिह्वोपस्थजयो धृतिः" (conquest of the tongue and the reproductive organ). When hands and feet take to wrong action, it is the eye that sees it and withdraws them from it. Eyes and ears are controlled by the mind, eyes from tempting objects and ears from unbecoming words. Thoughts and words are to be guided by action. Good thoughts and words are to be acted up, while bad ones are to be restrained.

Another reading for the last line is 'मनोवाचं च विद्यया' (mind and words by wisdom).

नित्योदकी नित्ययज्ञोपवीती
नित्यस्वाध्यायी पतितान्नवर्जी ।
सत्यं ब्रुवन् गुरवे कर्म कुर्व-
न्न ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥ २५

The brahmin who performs his daily ablutions, wears always his sacred thread, daily

recites the Vedas, avoids the food prepared by the outcast, speaks truth and performs deeds in honour of his preceptor, never falls off from the world of Brahma.

Note: It is incumbent on every brahmin to take his daily bath (morning and evening) and perform his daily prayers of both Sandhyas (twilights). ब्रह्मलोकात् न च्यवते=he does not fall off from Brahmaloka. He attains the state of Brahma or the Supreme.

अधीत्य वेदान् परिसंस्तीर्य चाग्नी-
निष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।
गोब्राह्मणार्थं शस्त्रपूतान्तरात्मा
हतः संग्रामे क्षत्रियस्स्वर्गमेति ॥ २६

After studying the Vedas, consecrating the sacrificial fires, performing sacrifices, and protecting the subjects, and with a soul purified by taking to arms to protect cows and brahmins, and facing death in the battlefield, a Kshatriya attains heaven.

Note: The sacrificial fires to be consecrated by a Kshatriya (of the warrior caste) are three viz., Garhastya, Ahavaneeya and Dakshina. One of the vows of a Kshatriya is the protection of cows and brahmins. the former, since they give milk and other cow-products for maintaining the five daily sacrifices whereby the gods and the manes are propitiated, and the latter, since brahmins preserve the Vedas and virtues unsullied.

वैश्योऽधीत्य ब्राह्मणान क्षत्रियांश्च
धनैः काले संविभज्याश्रितांश्च ।
त्रेतापूतं धूममाघ्राय पुण्यं
प्रेत्य स्वर्गे दिव्यसुखानि भुङ्क्ते ॥ २७

After studying the Vedas, and distributing his wealth on proper occasions among brahmins, kshatriyas and his own dependents, having smelt the sanctified smoke of the three fires (alluded to above), a Vaisya (of the trading caste) enjoys after death divine bliss in heaven.

ब्रह्मक्षत्रं वैश्यवर्णं च शूद्रः
क्रमेणैतान न्यायतः पूजयानः ।
तुष्टेष्वेतेष्वव्यथो दग्धपाप-
स्त्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते ॥ २८

After properly worshiping in due order the Brahmins, the Kshatriyas and the Vaisyas and burning his sins as these are pleased thereby, a Sudra faces death with the satisfaction of having done his duty, and comes by heavenly enjoyments after death.

चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो
हेतुं चानुब्रुवतो मे निबोध ।
क्षात्राद्धर्माद्धीयते पाण्डुपुत्र-
स्तं त्वं राजन् राजधर्मे नियुङ्क्ष्व ॥ २९

The duties of the four castes have been described to thee. Learn from me the reason thereof as I proceed. Pandu's son (Yudhishtira) is falling off from his duty of a Kshatriya. Instal him, O king! to discharge the duty of the king.

धृतराष्ट्र उवाच—Dhritarashtra said:—

एवमेतद्यथा त्वं मामनुशाससि नित्यदा ।
ममापि च मतिस्सौम्य भवत्येवं यथाऽऽत्थ माम् ॥ ३०

It is exactly so as thou advisest me constantly. O gentle one! my mind also is inclined to what thou hast advised me.

सा तु बुद्धिः कृताऽप्येवं पाण्डवान् प्रति मे सदा ।
दुर्योधनं समासाद्य पुनर्विपरिवर्तते ॥ ३१

Though my mind is always inclined thus towards the Pandavas, yet on coming into contact with Duryodhana, it turns to the contrary.

Note: From this and the previous stanza it is clear that Dhritarashtra has a sense of duty and virtue and is eager to follow it up, but the inordinate affection towards his son Duryodhana is the one stumbling block that stands in the way of his meting out righteousness, however sincere and ardent he might be as regards his own natural bent of mind.

न दिष्टमभ्यतिक्रान्तुं शक्यं भूतेन केनचित् ।
दिष्टमेव ध्रुवं मन्ये पौरुषं तु निरर्थकम् ॥ ३२

None whatsoever is able to transgress Fate. Fate alone, I think, is certain (to prevail), while human effort is of no avail.

Note: भूत=a being or creature. ध्रुवं=certain, not deviating from its chalked-out tenor nor from the inevitable consequences. पौरुषं=human exertion, manliness. निरर्थकं=of no use, in vain.

Dhritarashtra though naturally inclined to righteousness is tied down by his inordinate affection for his son. Though he is conscious of this dereliction, he seeks consolation for his perverted bent of mind in attributing everything to the will of Providence or Fate, wherein the free will of man has no choice.

THE END

ERRATA

Line.	Incorrect.	Correct.
23	besought	sought
14	imperturable	imperturbable
13	याञ्चा	याच्ञा
8	she is	he is
18	four	four, and a wise man should know them.
25	know	knows
9	चिकीषितं	चिकीर्षितं
28	shall	shalt
22	निबाध	निबोध
5	the gleaning	or gleaning
17	वुरु	वुरू
4	will	wilt
24	अस्	आस्
3	यो	ये
15	The	the
4	bring	brings
5	have	hast
10	laddle	ladle
3	laddle	ladle
9	वशाम्	वशात्
24	arise	arises
21	self	soul
2	self	soul
8	तस्माद्धूतं	तस्मात् धूतं
9	म्निकेय	म्विकेय
2	अनवज्ञान	अनवज्ञात
9	वुद्धया	बुद्धया
11	declusion	delusion
25	oi	of